

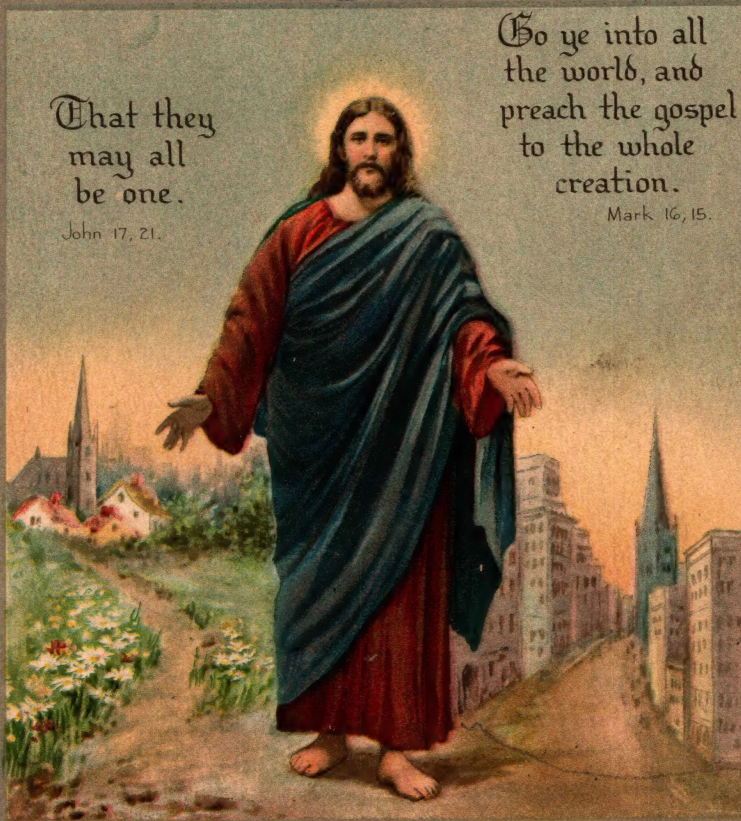
# Evangelical Year-Book 1921

That they  
may all  
be one.

John 17, 21.

Go ye into all  
the world, and  
preach the gospel  
to the whole  
creation.

Mark 16, 15.



MAKE CHRIST KING!

Eden Publishing House  
St. Louis Chicago





# EVANGELICAL YEAR-BOOK

## FOR THE YEAR OF OUR LORD — 1921

*Published Annually in November by the German  
Evangelical Synod of North America*



### THE CHURCH'S ONE FOUNDATION

The Church's one foundation  
Is Jesus Christ, her Lord;  
She is His new creation,  
By water and the word;  
From heav'n He came and sought her  
To be His holy bride;  
With His own blood He bought her,  
And for her life He died.

Elect from ev'ry nation,  
Yet one o'er all the earth,  
Her charter of salvation  
One Lord, one faith, one birth;  
One holy name she blesses,  
Partakes one holy food,  
And to one hope she presses  
With ev'ry grace endued.

Tho' with a scornful wonder  
Men see her sore oppressed,  
By schisms rent asunder,  
By heresies distressed;  
Yet saints their watch are keeping,  
Their cry goes up, "How long?"  
And soon the night of weeping  
Shall be the morn of song.

**EDEN PUBLISHING HOUSE**

ST. LOUIS, MO.

CHICAGO, ILL.



### The Year 1921

The year 1921 is a common year of 365 days. Of the Jewish era it is the 5682nd; of the Mohammedan the 1339th. Since the beginning of the Reformation is the 404th, and since the beginning of American independence it is the 145th.

#### Eclipses

In the year 1921 there will be four eclipses, two of the sun and two of the moon.

1. *An annular eclipse of the sun* April 7, 1921, invisible at Washington.

2. *A total eclipse of the moon*, April 21, 1921, visible at Washington; the beginning visible generally in North America, South America, the Atlantic Ocean and the Pacific Ocean; the ending visible generally in North America, South America, Australia, the Pacific Ocean and the eastern portion of Asia. The eclipse begins at 10:57 P. M., April 21, and ends at 4:32 A. M., April 22, Central time.

3. *A total eclipse of the sun*, September 30—Oct. 1, 1921, invisible at Washington.

4. *A partial eclipse of the moon*, October 16, 1921, visible at Washington; the beginning visible generally in Asia, except in the eastern portion, Europe, Africa, the eastern part of South America, the Indian Ocean, and the Atlantic Ocean; the ending visible generally in western Asia, Europe, Africa, South America, and North America, except the extreme western part, the Atlantic Ocean and western part of the Indian Ocean. The eclipse begins at 2:01 P. M. and ends at 7:46 P. M., October 16, Central time.

#### The Planets

##### Morning Stars, West of Sun

*Mercury*: January 1 to January 16; March 2 to May 10; July 7 to August 23; October 31 to December 27.

*Venus*: April 22 to end of year.

*Mars*: June 29 to end of year.

*Jupiter*: January 1 to March 4; September 22 to end of year.

*Saturn*: January 1 to March 12; September 21 to end of year.

*Uranus*: February 24 to August 31.

##### Evening Stars, East of Sun

*Mercury*: January 16 to March 2; May 10 to July 7; August 23 to October 31; December 27 to end of year.

*Venus*: January 1 to April 22.

*Mars*: January 1 to June 29.

*Jupiter*: March 4 to September 22.

*Saturn*: March 12 to September 21.

*Uranus*: January 1 to February 24; August 31 to end of year.

##### Brightest, or Best Seen

*Mercury*: as morning star, at its greatest western elongation: March 30; July 28; November

16. *Mercury* as evening star, at its greatest eastern elongation: February 15; June 10; October 7.

*Venus*: As evening star, March 16; as morning star, May 28.

*Mars*: January 1 and December 31.

*Jupiter*: February 18 to March 14.

*Saturn*: March 2 to March 22.

*Uranus*: August 1 to September 30, when the planet will be visible to the naked eye.

##### Invisible or Very Dim

*Mercury*: At all other times than those given above, when as evening star or morning star.

*Venus*: April 5 to May 1.

*Mars*: June 5 to July 20.

*Jupiter*: August 28 to October 16.

*Saturn*: August 27 to October 17.

*Uranus*: Practically invisible at all other times than those given above.

*Neptune*: Always invisible to the naked eye.

##### All Night Stars

Mars in June; Jupiter in September; Saturn in September; Uranus in August.



"Sing unto Jehovah, all the earth show forth His salvation from day to day. Declare His glory among the nations, His marvellous glory among the peoples." 1 Chron. 16: 23, 24.

Days Week Month	<b>January 1921</b>		Sun rises	Sun sets	Moon rises and sets
	MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
S 1	<i>New Year's Day</i>	Jas. 3: 13-18	7.39	4.29	12.26
1	Sunday after New Year	Tit. 3: 4-8; Matth. 2: 13-23			
S 2	Wilhelm Loehe †	1872 Job 28: 12-28	7.39	4.30	1.28
M 3	Gordius †	303 1 Kings 6: 2-10	7.39	4.31	2.30
T 4	Moses Stuart †	1852 1 Kings 5: 13-18	7.39	4.32	3.31
W 5	Johann Hess †	1547 1 Kings 5: 5-12	7.38	4.33	4.27
T 6	<i>Epiphany</i>	1 Kings 6: 29-38	7.38	4.34	5.20
F 7	Widukind baptized	785 1 Cor. 3: 10-17	7.38	4.35	6.08
S 8	Battle of New Orleans	1815 Matt. 12: 1-8	7.38	4.36	6.51
2	First Sunday after Epiphany	Rom. 12: 1-5; Luke 2: 41-52			
S 9	Galileo Galilei †	1642 Heb. 9: 1-14	7.38	4.37	7.29
M 10	Karl von Linné †	1778 1 Kings 12: 1-5	7.38	4.38	8.04
T 11	Francis S. Key †	1843 1 Kings 12: 8-11	7.37	4.39	8.34
W 12	Johann Heinrich Pestalozzi	1746 1 Kings 12: 12-19	7.37	4.40	9.02
T 13	George Fox †	1691 1 Kings 12: 20	7.36	4.42	9.30
F 14	Edmund Halley †	1742 1 Kings 12: 21-24	7.36	4.43	9.57
S 15	St. Louis Deac. Home dcd.	1893 1 Kings 12: 25-33	7.35	4.44	10.24
3	Second Sunday after Epiphany	Rom. 12: 6-16; John 2: 1-11			
S 16	Johann A. Neander	1789 Matt. 12: 25-30	7.35	4.45	10.53
M 17	Benjamin Franklin	1706 1 Kings 17: 1-7	7.34	4.46	11.26
T 18	Daniel Webster	1782 1 Kings 17: 8-16	7.34	4.46	P. M.
W 19	Hans Sachs †	1576 1 Kings 17: 17-24	7.33	4.49	12.43
T 20	John Howard †	1790 1 Kings 18: 1-6	7.32	4.50	1.41
F 21	Matthias Claudius †	1821 1 Kings 18: 7-15	7.31	4.52	2.42
S 22	Constantine †	337 1 Kings 18: 16-19	7.31	4.53	3.51
4	Septuagesima Sunday	Matth. 20: 1-16; 1 Cor. 9: 24-10: 5			
S 23	Guido F. Verbeck	1830 Isa. 46: 8-13	7.30	4.55	5.08
M 24	Gold discovered in California	1848 1 Kings 18: 20-24	7.29	4.56	6.25
T 25	Philip Jacob Spener	1635 1 Kings 18: 25-29	7.28	4.57	7.41
W 26	Polycarp †	167 1 Kings 18: 30-39	7.27	4.59	8.55
T 27	Chrysostom	347 1 Kings 18: 41-46	7.27	5.00	10.06
F 28	Pastor Adolf Baltzer †	1880 Ps. 86: 7-17	7.25	5.02	11.15
S 29	Ernst Moritz Arndt †	1860 Rom. 8: 31-39	7.24	5.03	A. M.
5	Sexagesima Sunday	Luke 8: 4-15; 2 Cor. 11: 19-12: 9			
S 30	Thirty Years' War ended	1648 Josh. 24: 14-18	7.23	5.06	12.20
M 31	Charles Haddon Spurgeon †	1892 1 Kings 19: 1-8	7.22	5.06	1.34

## MOON'S PHASES

New Moon, 8th, 11:27 P. M. Full Moon, 23rd, 5:08 P. M.

First Quarter, 17th, 12:31 A. M. Last Quarter, 30th, 2:02 P. M.



"Surely His salvation is nigh them that fear Him, that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 9, 10.

Week	Days	Month	February 1921		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Bible Readings			
T	1		Ignatius † 107	1 Kings 19: 9-14	7.21	5.07	2.24
W	2		First C. E. Society organized 1881	1 Kings 19: 15-21	7.20	5.09	3.15
T	3		Ansgar † 865	Ps. 73: 1-22	7.18	5.10	4.04
F	4		Rhabanus Maurus † 856	Ps. 18: 6-17	7.17	5.12	4.59
S	5		Thomas Carlyle † 1881	Ex. 19: 16-25	7.16	5.13	5.29

6 Quinquagesima Sunday Luke 18: 31-43; 1 Cor. 13

S	6	France recog. Indep. of U. S. 1778	Heb. 12: 18-29	7.15	5.14	6.05
M	7	George Wagner † 1527	1 Kings 21: 1-7	7.13	5.16	6.38
T	8	<i>Shrove Tuesday</i>	1 Kings 21: 8-16	7.12	5.17	7.07
W	9	<i>Ash Wednesday</i>	1 Kings 21: 17-26	7.11	5.19	7.35
T	10	Canada a British Province 1764	Micah 2: 1-11	7.09	5.20	8.02
F	11	Thomas A. Edison 1847	Ezek. 22: 12-16	7.08	5.22	8.29
S	12	Abraham Lincoln 1809	Ps. 17: 8-13	7.06	5.23	8.50

7 Invocavit, 1st Sunday in Lent Matth. 4: 1-11; 2 Cor. 6: 1-10

S	13	Cotton Mather † 1728	Luke 12: 13-21	7.05	5.24	9.28
M	14	<i>St. Valentine's Day</i>	2 Kings 2: 10-15	7.04	5.26	10.04
T	15	Gotthold Ephraim Lessing † 1781	2 Kings 2: 12b-18	7.02	5.27	10.44
W	16	Philip Melanchthon 1497	1 Kings 19: 15-21	7.01	5.29	11.29
T	17	Michelangelo † 1564	2 Kings 4: 1-7	6.59	5.30	P. M.
F	18	Martin Luther † 1546	Mark 11: 2-14	6.57	5.31	2.40
S	19	Nicholas Copernicus 1473	Matt. 9: 2-14	6.56	5.33	2.40

8 Reminiscere, 2nd Sun. in Lent Matth. 15: 21-28; 1 Thess. 4: 1-7

S	20	L. Nollau † 1869	Luke 24: 44-53	6.54	5.34	3.56
M	21	Benedict Spinoza † 1677	2 Kings 5: 1-14	6.53	5.36	5.09
T	22	George Washington 1732	2 Kings 5: 15-27	6.51	5.37	6.24
W	23	Bartholomæus Ziegenbalg † 1719	Num. 12: 4-15	6.49	5.38	7.41
T	24	George F. Handel 1685	Matt. 20: 20-28	6.48	5.40	8.52
F	25	Isaac Newton 1642	Matt. 15: 21-31	6.46	5.41	10.01
S	26	Christianity perm. in Japan 1873	Luke 17: 11-19	6.44	5.43	11.10

9 Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9

S	27	Schmalkald Articles 1531	Luke 10: 25-37	6.43	5.44	A. M.
M	28	Berlin Mission Society org. 1824	Acts 7: 32-36	6.41	5.45	12.09

MOON'S PHASES

New Moon, 7th, 6:37 P. M. First Quarter, 15th, 12:53 P. M.

Full Moon, 22nd, 3:32 A. M.



"For we have not a highpriest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Heb. 4: 15.

Week	Days	Month	<b>March 1921</b>		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1		Moravian Church estab.	1457 Acts 7: 37-43	6.39	5.48	1.06
W	2		John Wesley †	1791 Acts 7: 44-50	6.37	5.48	1.55
T	3		Peace Treaty, Paris	1871 1 Kings 13: 1-5	6.36	5.49	2.45
F	4		Bible Soc. in Rome org.	1872 1 Kings 13: 6-10	6.34	5.51	3.27
S	5		Thomas Aquinas †	1274 Num. 20: 6-11	6.32	5.52	4.04
<b>10</b> Laetare, Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31							
S	6		F. W. v. Bodelschwingh	1831 Deut. 32: 48-52	6.30	5.53	4.28
M	7		Brit. and Foreign Bible Soc.	1804 Isa. 53: 3-9	6.28	5.55	5.09
T	8		H. W. Beecher †	1887 Zech. 11: 4-14	6.27	5.56	5.38
W	9		Ger. Ev. Miss. Society org.	1865 Matt. 26: 38-45	6.25	5.57	6.05
T	10		Benjamin West †	1820 Ps. 22	6.23	5.59	6.34
F	11		Salzburgers arrive	1734 Heb. 2: 1-18	6.21	6.00	7.02
S	12		Henry Bergh †	1888 2 Peter 3: 3-13	6.19	6.01	7.32
<b>11</b> Judica, Fifth Sunday in Lent John 8: 46-59; Heb. 9: 11-15							
S	13		Alaska purchased	1867 Rev. 5: 1-14	6.18	6.03	8.06
M	14		Johann Semler †	1791 Luke 23: 32-38	6.16	6.04	8.45
T	15		Thomas Cramner †	1556 Luke 23: 39-43	6.14	6.05	9.29
W	16		Wilhelm Baur	1826 John 19: 26, 27	6.12	6.06	10.22
T	17		Georg Neumark †	1621 Matt. 27: 45-49	6.10	6.08	11.21
F	18		Alexander	251 John 19: 28, 29	6.08	6.09	P. M.
S	19		David Livingstone	1813 John 19: 30-34	6.06	6.10	1.36
<b>12</b> Palm Sunday Matth. 21: 1-9; Phil. 2: 5-11							
S	20		Johann E. Gossner †	1858 Luke 23: 44-49	6.04	6.11	2.46
M	21		Johann Sebastian Bach	1685 Matt. 28: 1-8	6.03	6.12	4.02
T	22		Wolfgang v. Goethe †	1832 1 Cor. 15: 12-28	6.01	6.13	5.13
W	23		Jonathan Edwards †	1758 Luke 24: 13-24	5.59	6.14	6.28
T	24		<i>Maundy Thursday</i>	Luke 24: 25-35	5.57	6.16	7.38
F	25		<i>Good Friday</i>	Ps. 16	5.55	6.16	8.44
S	26		Ludwig van Beethoven †	1827 1 Thess. 4: 13-18	5.53	6.18	9.50
<b>13</b> Easter Sunday Mark 16: 1-8; 1 Cor. 5: 6-8							
S	27		Hermann Th. Wangemann	1818 1 Cor. 15: 50-58	5.51	6.18	10.52
M	28		<i>Easter Monday</i>	Jcnah 1: 1-16	5.50	6.20	11.48
T	29		Charles Wesley †	1788 Jonah 1: 17-2: 10	5.48	6.20	A. M.
W	30		Friedrich August Tholuck	1799 Num. 32: 8-13	5.46	6.22	12.38
T	31		Japan opened	1854 Acts 21: 4-14	5.44	6.22	1.22

## MOON'S PHASES

Last Quarter, 1st, 8:03 A. M. First Quarter, 16th, 9:49 P. M.

New Moon, 9th, 12:09 P. M. Full Moon, 23rd, 2: 19 P. M.

Last Quarter, 31st, 3:13 A. M.



"But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall give life also to your mortal bodies thru His Spirit that dwelleth in you." Rom. 8: 11.

Week	Days	April 1921		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
F	1	Dr. W. Harvey	1578 Matt. 16: 1-12	5.42	6.27	2.02
S	2	Thomas Jefferson	1743 Matt. 16: 13-20	5.40	6.28	2.37
<b>14 Quasimodogeniti Sunday</b> John 20: 19-31; 1 John 5: 4-10						
S	3	Reginald Heber †	1826 Ezek. 33: 7-16	5.38	6.30	3.08
M	4	Ambrose†	397 Jonah 3: 1-10	5.36	6.31	3.38
T	5	Robert Raikes †	1811 Jonah 4: 1-11	5.34	6.32	4.09
W	6	Albert Duerer †	1528 Matt. 15: 21-28	5.33	6.33	4.34
T	7	Johann Hinrich Wichern †	1881 Isa. 60: 1-9	5.31	6.34	5.03
F	8	M. Chemnitz †	1586 Isa. 60: 10-22	5.30	6.36	5.33
S	9	Lee's Surrender	1865 Rom. 1: 8-16	5.27	6.37	6.07
<b>15 Misericordias Domini Sunday</b> John 10: 12-16; 1 Pet. 2: 21-25						
S	10	William Booth	1829 Eph. 2: 11-22	5.25	6.38	6.44
M	11	David Zeisberger	1720 Jer. 9: 7-16	5.24	6.40	7.31
T	12	Adoniram Judson †	1850 2 Kgs. 23: 36-24: 9	5.22	6.41	8.20
W	13	Edict of Nantes	1598 Isa. 22: 15-25	5.20	6.42	9.15
T	14	Horace Bushnell	1802 2 Chron. 30: 1-9	5.18	6.43	10.19
F	15	Abraham Lincoln †	1865 2 Kings 18: 26-37	5.16	6.45	11.24
S	16	Peter Waldus †	1197 2 Kings 19: 8-19	5.15	6.46	P. M.
<b>16 Jubilate Sunday</b> John 16: 16-23; 1 Pet. 2: 11-20						
S	17	Luther in Worms	1521 Ps. 46	5.13	6.47	1.47
M	18	Germantown slavery protest	1688 2 Kings 24: 10-20	5.11	6.48	2.56
T	19	Battle of Lexington	1775 2 Kings 25: 1-12	5.10	6.50	4.04
W	20	Pastor Geo. Wall †	1867 2 Kings 25: 13-21	5.08	6.51	5.15
T	21	Anselm of Canterbury †	1109 2 Kings 17: 9-23	5.06	6.52	6.10
F	22	Origen †	251 Ezek. 34: 11-19	5.04	6.53	7.14
S	23	William Shakespeare †	1616 Ezek. 37: 1-14	5.03	6.54	8.27
<b>17 Cantate Sunday</b> John 16: 5-15; James 1: 17-21						
S	24	Wilfrid †	709 Ezek. 34: 20-31	5.01	6.56	9.22
M	25	Oliver Cromwell	1599 Dan. 1: 1-9	5.00	6.57	10.07
T	26	Alexander Duff	1806 Dan. 3: 10-20	4.58	6.58	11.08
W	27	Otto Catelin †	1554 Dan. 3: 13-23	4.56	7.00	11.46
T	28	Friedrich Myconius †	1546 Dan. 3: 24-30	4.55	7.01	A. M.
F	29	Pastor Wilhelm Binner	1805 Jer. 35: 12-19	4.53	7.02	12.25
S	30	Washington inaugurated	1789 Eph. 5: 6-21	4.52	7.02	12.59

#### MOON'S PHASES

New Moon, 8th, 3:05 A. M. Full Moon, 22nd, 1:49 A. M.  
First Quarter, 15th, 4:12 A. M. Last Quarter, 29th, 10:08 P. M.



"For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle doves is heard in our land."  
Cant. 2: 11, 12.

Week	Month	May 1921		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
				H. M.	H. M.	H. M.
<b>18</b>		Rogate Sunday	John 16: 23-30; James 1: 22-27			
S	1	Battle of Manila	1898 1 Peter 4: 1-11	4.50	7.05	1.39
M	2	Athanasius †	373 Dan. 5: 1-12	4.49	7.06	2.07
T	3	Monica †	388 Dan. 5: 13-27	4.47	7.07	2.34
W	4	Alexander Vinet †	1847 Isa. 40: 1-11	4.46	7.08	3.02
T	5	Ascension Day	Isa. 40: 12-18	4.44	7.10	3.32
F	6	Alexander von Humboldt †	1859 Isa. 40: 19-31	4.43	7.11	4.04
S	7	Pacific Railway completed	1869 Isa. 44: 24-45: 7	4.42	7.12	4.42
<b>19</b>		Exaudi Sunday	John 15: 26-16: 4; 1 Peter 4: 7-11			
S	8	American Bible Society	1816 Isa. 49: 14-26	4.40	7.13	5.22
M	9	Zinzendorf †	1760 Isa. 61	4.39	7.14	6.17
T	10	London Rel. Tract Society	1799 Joel 2: 28-32	4.38	7.16	7.07
W	11	Johann Arndt †	1621 John 16: 7-14	4.36	7.17	8.07
T	12	Samuel Marsden †	1838 John 3: 1-16	4.35	7.18	9.17
F	13	Jamestown founded	1607 Acts 2: 1-28	4.34	7.19	10.28
S	14	Gabriel Fahrenheit	1567 Rom. 8: 3-16	4.33	7.20	11.30
<b>20</b>		Pentecost Sunday	John 14: 23-31; Acts 2: 1-13			
S	15	Kaspar Olevianus †	1587 1 Peter 1: 13-25	4.32	7.22	P. M.
M	16	Pentecost Monday	Dan. 6: 1-9	4.30	7.23	1.58
T	17	Joachim of Floris †	1201 Dan. 6: 10-23	4.29	7.24	3.08
W	18	American Baptist Miss. Soc.	1814 Ps. 11	4.28	7.25	4.15
T	19	India Mission assumed	1884 Ps. 126	4.27	7.26	5.18
F	20	John Eliot †	1690 Ps. 121	4.26	7.27	6.14
S	21	Elizabeth Fry	1780 Ps. 130	4.25	7.28	7.14
<b>21</b>		Trinity Sunday	John 3: 1-15; Rom. 11: 33-36			
S	22	Nathaniel Hawthorne †	1864 Ps. 145	4.24	7.29	8.20
M	23	Girolamo Savonarola †	1498 Isa. 43: 1-5a	4.23	7.30	9.01
T	24	John G. Paton	1824 Ps. 85	4.23	7.31	9.54
W	25	Augustine of Canterbury †	632 Ezra 1: 1-11	4.22	7.32	10.34
T	26	Bede †	735 Sam. 3: 19-39	4.21	7.33	11.08
F	27	Dante Aleghieri	1265 John 8: 31-51	4.20	7.34	11.42
S	28	John Calvin †	1564 Acts 3: 1-10	4.19	7.35	A. M.
<b>22</b>		First Sunday after Trinity	Luke 16: 19-31; 1 John 4: 16-21			
S	29	Turks storm Constantinople	1453 Dan. 7: 15-28	4.19	7.36	12.07
M	30	Memorial Day	2 Kings 17: 6-23	4.18	7.37	12.36
T	31	Josef Haydn †	1809 Isa. 39: 6, 7	4.17	7.38	1.03

## MOON'S PHASES

New Moon, 7th, 3:02 P. M. Full Moon, 21st, 2:15 P. M.

First Quarter, 14th, 9:25 A. M. Last Quarter, 29th, 3:45 P. M.



"Consider the lilies of the field, how they grow, they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6: 28, 29.

Days		June 1921			Sun	Sun	Moon
Week	Months	MEMORABLE DAYS		Bible Readings	rises	sets	rises and sets
					H. M.	H. M.	H. M.
W	1	J. F. Oberlin †	1826	2 Kings 24: 15-17	4.17	7.39	1.31
T	2	Robert Browne †	1631	2 Chron. 36: 23	4.16	7.40	2.01
F	3	Frances Havergal †	1879	Ps. 68: 19-22	4.16	7.40	2.35
S	4	First Bible printed in Am.	1743	Ps. 34: 4-10	4.15	7.41	3.14
23 2nd Sunday after Trinity Luke 14: 16-24; 1 John 3: 13-18							
S	5	Boniface †	755	Ps. 144: 1-7	4.14	7.42	3.39
M	6	First Y. M. C. A. established	1844	Luke 1: 40-52	4.14	7.43	4.53
T	7	Paul Gerhardt †	1676	2 Tim. 1: 5-14	4.14	7.43	5.54
W	8	August Herman Francke †	1727	1 Sam. 3: 1-14	4.14	7.44	7.02
T	9	William Carey †	1834	Dan. 1: 8-20	4.13	7.45	8.09
F	10	New Amsterdam founded	1614	Eccl. 12	4.13	7.45	9.11
S	11	Roger Bacon †	1294	1 John 2: 1-11	4.13	7.46	10.29
24 Third Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11							
S	12	William Cullen Bryant †	1878	1 John 2: 12-21	4.13	7.46	11.49
M	13	Luther marries	1525	Luke 1: 59-66	4.12	7.47	P. M.
T	14	Flag Day	(1777)	Luke 1: 67-80	4.12	7.48	2.07
W	15	Magna Charta	1215	John 1: 19-34	4.12	7.48	3.02
T	16	Unitas Fratrum	1722	Matt. 3: 1-12	4.12	7.48	4.15
F	17	Bunker Hill	1775	Jer. 2: 13-19	4.12	7.49	5.17
S	18	Albert Knapp †	1864	Rom. 12: 6-11	4.12	7.49	6.13
25 Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23							
S	19	Chas. Hodge †	1878	Acts 2: 37-41	4.12	7.50	7.03
M	20	Basel Mission Institute	1820	Matt. 3: 13-17	4.13	7.50	7.54
T	21	J. G. Hamann †	1788	Rom. 6: 3-11	4.13	7.50	8.33
W	22	Lieut. Adolph. Greely found	1884	John 3: 1-8	4.13	7.50	9.09
T	23	Elmhurst College dedicated	1873	Matt. 4: 1-11	4.13	7.50	9.41
F	24	John Cabot disc. Labrador	1497	1 Cor. 10: 1-13	4.14	7.50	10.15
S	25	Augustana presented	1530	Heb. 2: 10-18	4.14	7.51	10.39
26 Fifth Sunday after Trinity Luke 5: 1-11; 1 Pet. 3: 8-15							
S	26	Julian Apostate †	363	Heb. 4: 14-5: 9	4.14	7.51	11.10
M	27	Joseph Smith (Nauvoo) †	1844	Isa. 6: 1-10	4.15	7.51	11.37
T	28	Irenaeus †	202	Acts 9: 1-20	4.15	7.50	A. M.
W	29	American Board C. F. M.	1810	Matt. 16: 24-28	4.16	7.50	12.01
T	30	Raymond Lully †	1315	Matt. 19: 16-26	4.16	7.50	12.31

#### MOON'S PHASES

New Moon, 6th, 12:15 A. M. Full Moon, 20th, 3:41 A. M.  
First Quarter, 12th, 2:59 P. M. Last Quarter, 28th, 7:17 A. M.



"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Rev. 11:15.

Week.	Days Month	July 1921		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
F	1	First World's S. S. Conv.	1889 Luke 9: 57-62	4.16	7.50	1.07
S	2	Emmaus Asylum opened	1893 Matt. 11: 25-30	4.17	7.50	1.49
<b>27</b> Sixth Sunday after Trinity Matth. 5: 20-26; Rom. 6: 3-11						
S	3	Hans Egede lands in Greenl.	1721 Matt. 10: 1-15	4.18	7.50	2.40
M	4	<i>Independence Day</i>	1776 Ex. 7: 14-25	4.18	7.50	2.35
T	5	Sir John Oldcastle	1360 Luke 14: 7-15	4.19	7.49	4.41
W	6	Johann Hus †	1415 John 7: 37-53	4.20	7.49	5.51
T	7	Hawaii annexed	1899 Ps. 111	4.20	7.49	7.05
F	8	Kilian †	689 John 14: 7-13	4.21	7.48	8.21
S	9	Braddock defeated	1755 Col. 2: 1-9	4.22	7.48	9.35
<b>28</b> Seventh Sunday after Trinity Mark 8: 1-9; Rom. 6: 19-23						
S	10	William of Orange †	1584 John 6: 63-69	4.22	7.47	10.47
M	11	Burn. of widows proh., India	1832 John 3: 16-21	4.23	7.47	11.46
T	12	Charles Kingsley	1819 Num. 21: 1-9	4.24	7.46	P. M.
W	13	Treaty of Berlin	1878 1 John 5: 1-6	4.25	7.46	2.09
T	14	Storming of the Bastille	1789 2 Cor. 5: 14-21	4.26	7.45	3.10
F	15	Jerusalem taken	1099 Rom. 8: 1-14	4.27	7.44	4.08
S	16	Anna Askew †	1546 1 Cor. 2: 9-16	4.28	7.44	5.01
<b>29</b> Eighth Sunday after Trinity Matth. 7: 15-23; Rom. 8: 12-17						
S	17	Chr. F. Schwartz in India	1750 Rev. 3: 14-22	4.28	7.43	5.49
M	18	Infallibility of pope	1870 2 Kings 17: 24-34	4.29	7.42	6.32
T	19	Missionaries Tanner and Jost	1885 Luke 9: 51-56.	4.30	7.41	7.10
W	20	Armada defeated	1588 Isa. 55: 1-7	4.31	7.40	7.44
T	21	Friedrich Froebel †	1852 Isa. 12	4.32	7.39	8.14
F	22	Battle of Tours	732 Ps. 42	4.33	7.38	8.45
S	23	Methodist Society founded	1740 John 7: 37-53	4.34	7.38	9.10
<b>30</b> Ninth Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13						
S	24	Thos. à Kempis †	1471 Ezek. 47: 1-12	4.36	7.36	9.37
M	25	Prof. A. Irion †	1870 Ps. 33: 12-22	4.37	7.36	10.09
T	26	Robert Fulton	1765 Matt. 12: 38-45	4.38	7.34	10.33
W	27	Atlantic Cable laid	1866 Heb. 11: 1-6	4.39	7.33	11.06
T	28	Fourteenth Amendment	1868 Heb. 11: 7-30	4.40	7.32	11.42
F	29	William Wilberforce †	1833 Heb. 11: 32-40	4.41	7.31	A. M.
S	30	William Penn †	1718 John 4: 46-53	4.42	7.30	12.26
<b>31</b> Tenth Sunday after Trinity Luke 19: 41-49; 1 Cor. 12: 1-11						
S	31	Ignatius of Loyola †	1556 Isa. 11: 1-10	4.43	7.29	1.29

## MOON'S PHASES

New Moon, 5th, 7:36 A. M. Full Moon, 19th, 6:08 P. M.

First Quarter, 11th, 10:16 P. M. Last Quarter, 27th, 8:20 P. M.



**"The kingdom of heaven is like unto leaven, which a woman  
took and hid in three measures of meal, till it was all leavened."  
Matt. 13: 33.**

Week	Days Month	<b>August 1921</b>		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	rises and sets H. M.
M	1	Robert Morrison † 1834	John 2: 1-12	4.44	7.27	2.18
T	2	Martyrs under Nero 64	John 15: 1-16	4.46	7.26	3.26
W	3	Victoria Nyanza discovered 1858	Jer. 35	4.47	7.25	4.40
T	4	Hans Andersen † 1875	Luke 10: 1-16	4.48	7.24	5.56
F	5	Gen. Philip Sheridan † 1888	2 Cor. 6: 1-10	4.49	7.22	7.13
S	6	Ben Johnson † 1637	1 Cor. 1: 26-30	4.50	7.21	8.26
<b>32</b> 11th Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10						
S	7	Henry IV. † 1106	Luke 15: 1-10	4.51	7.19	9.41
M	8	Norwegian Mission Society 1842	Mark 1: 9-11	4.52	7.18	10.52
T	9	Robert Moffatt † 1883	Luke 4: 1-13	4.54	7.16	11.58
W	10	Jerusalem destroyed 70	John 1: 37-51	4.55	7.15	P. M.
T	11	Japan abolishes paganism 1884	John 2: 1-11	4.56	7.14	2.02
F	12	James Russell Lowell † 1891	John 2: 13-21	4.57	7.12	2.56
S	13	Jeremiah Taylor † 1657	John 3: 22-25	4.58	7.10	3.47
<b>33</b> Twelfth Sunday after Trinity Mark 7: 31-37; 2 Cor. 3: 4-9						
S	14	New Cologne Cathedral 1880	John 3: 26-30	5.00	7.09	4.31
M	15	Eusebius † 303	Matt. 5: 1-12	5.01	7.07	5.10
T	16	Leipsic Mission Society 1819	Ps. 1	5.02	7.06	5.50
W	17	Frederick the Great † 1786	Ps. 32	5.03	7.04	6.18
T	18	Ole Bull † 1880	Isa. 58: 7-12	5.04	7.03	6.52
F	19	Evangelical Alliance 1846	Luke 11: 1-13	5.06	7.01	7.15
S	20	Pastor Joseph Rieger † 1869	1 Tim. 2: 1-10	5.07	6.59	7.42
<b>34</b> 13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-22						
S	21	Moravian Missions begun 1732	Phil. 4: 4-9	5.08	6.58	8.09
M	22	Santa Fe taken 1846	Matt. 5: 43-48	5.09	6.56	8.38
T	23	Increase Mather † 1723	Matt. 6: 1-4	5.10	6.54	9.08
W	24	St. Bartholomew Massacre 1572	Matt. 6: 5-15	5.11	6.52	9.43
T	25	Council of Nicea 325	Matt. 6: 16-18	5.13	6.51	10.24
F	26	First Luth. Conf. in Am. 1748	Matt. 6: 19-34	5.14	6.49	11.09
S	27	Hugo Grotius † 1645	Matt. 7: 7-14	5.15	6.47	11.59
<b>35</b> 14th Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24						
S	28	St. Augustine † 430	Matt. 7: 15-28	5.16	6.46	A. M.
M	29	Ulrich v. Hutten † 1523	Matt. 8: 1-13	5.17	6.44	1.06
T	30	Mel. College taken over 1871	Num. 12: 1-15	5.18	6.42	2.10
W	31	John Bunyan † 1688	Jer. 17: 5-14	5.20	6.40	3.29

#### MOON'S PHASES

New Moon, 3rd, 2:18 P. M.      Full Moon, 18th, 9:28 A. M.  
First Quarter, 10th, 8:14 A. M.      Last Quarter, 26th, 6:51 A. M.



"And other sheep I have, which are not of this fold: them also must I bring, and they shall hear My voice, and they shall become one flock, one Shepherd." John 10: 16.

Week	Days Month	<b>September 1921</b>		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1	Calvin returns to Geneva 1541	Joel 5: 16-24	5.21	6.38	4.44
F	2	Lufft, printer 1st Ger. Bible 1495	1 Pet. 1: 17-25	5.22	6.36	6.01
S	3	Oliver Cromwell † 1658	1 Peter 5: 5-11	5.23	6.35	7.16

**36** 15th Sunday after Trinity Matth. 6: 24-34; Gal. 5: 25-6: 10

S	4	First steamboat on Hudson 1807	Luke 17: 5-10	5.24	6.33	8.30
M	5	Labor Day 1874	Matt. 8: 23-27	5.26	6.31	9.40
T	6	Allan Gardiner † 1851	Jonah 1	5.27	6.29	10.48
W	7	Hannah More † 1833	Acts 27: 33-44	5.28	6.27	11.51
T	8	Barmen Mission Society 1818	Ps. 116	5.29	6.25	P. M.
F	9	Giovanni Pasquali † 1560	Ps. 104	5.30	6.24	1.41
S	10	Perry defeats the British 1813	Matt. 9: 1-8	5.32	6.22	2.28

**37** Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21

S	11	Battle of the Brandywine 1777	Ps. 130	5.33	6.20	3.10
M	12	Francis Guizot † 1874	Luke 7: 11-17	5.34	6.18	3.46
T	13	Bat. on Plains of Abraham 1759	1 Kings 17: 17-24	5.35	6.16	4.19
W	14	James Fenimore Cooper † 1851	2 Kings 4: 18-37	5.36	6.14	4.49
T	15	Ev. Mission Society, Basel 1815	John 5: 19-29	5.38	6.12	5.18
F	16	Mt. Cenis Tunnel 1871	Mark 9: 17-27	5.39	6.10	5.45
S	17	Boston founded 1630	John 11: 21-28	5.40	6.08	6.13

**38** 17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6

S	18	Fugitive Slave Bill 1850	John 20: 26-29	5.41	6.06	6.41
M	19	Dr. Thomas J. Barnardo † 1905	Jas. 1: 13-15	5.42	6.05	7.11
T	20	Temp. sov. of Pope ends 1870	Rom. 7: 18-25	5.44	6.03	7.45
W	21	Sir Walter Scott † 1832	Ps. 51	5.45	6.01	8.21
T	22	London Mission Society 1795	Rom. 8: 1-11	5.46	5.59	9.07
F	23	Rhenish Mission Society 1828	Matt. 18: 23-35	5.47	5.57	9.55
S	24	Evangelical Day, Chicago 1893	Luke 7: 36-50	5.48	5.55	10.55

**39** 18th Sunday after Trinity Matth. 22: 34-46; 1 Cor. 1: 4-9

S	25	Balboa discovered Pacific 1513	Ps. 103: 1-18	5.50	5.53	11.59
M	26	Peace of Augsburg 1555	John 5: 2-14	5.51	5.51	A. M.
T	27	Evangelical Union 1817	John 5: 16-29	5.52	5.49	1.05
W	28	Ger. Prot. Orph. Home St. L. 1858	Mark 2: 23-28	5.53	5.47	2.20
T	29	"Ger. Ev. Syn. of N. A." adop. 1877	Ps. 92	5.55	5.46	3.35
F	30	George Whitfield † 1770	Luke 14: 1-11	5.56	5.44	4.51

#### MOON'S PHASES

New Moon, 1st, 9:33 P. M. Full Moon, 17th, 1:20 A. M.

First Quarter, 8th, 9:30 P. M. Last Quarter, 24th, 3:18 P. M.



"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12: 35.

Days Week Month	October 1921			Sun rises	Sun sets	Moon rises and sets
	MEMORABLE DAYS		Bible Readings	H. M.	H. M.	H. M.
S 1	Marburg Conference	1529	Rom. 14: 5-6	5.57	5.42	6.04
40	19th Sunday after Trinity			Matth. 9: 1-8; Eph. 4: 22-28		
S 2	Johann Gutenberg †	1468	Ex. 20: 8-13	5.58	5.40	7.17
M 3	George Bancroft	1800	Matt. 9: 18-26	6.00	5.38	8.27
T 4	Theodor Fliedner †	1864	Isa. 25: 4-9	6.01	5.36	9.36
W 5	Liberia a Republic	1847	Isa. 38	6.02	5.34	10.36
T 6	Franz Daniel Pastorius arr.	1683	2 Cor. 4: 8-18	6.03	5.32	11.32
F 7	Henry M. Muehlenberg †	1787	Eph. 2: 4-10	6.05	5.31	P. M.
S 8	Rembrandt van Rijn	1669	Heb. 2: 6-18	6.06	5.29	1.06
41	20th Sunday after Trinity			Matth. 22: 1-14; Eph. 5: 15-21		
S 9	David Brainerd †	1747	Ps. 91	6.07	5.27	1.45
M 10	Schwabach Conference	1529	Isa. 40: 1-10	6.08	5.25	2.19
T 11	Ulric Zwingli †	1531	Lam. 3: 1; 4: 1-6	6.10	5.23	2.50
W 12	America discovered	1492	Lk. 1: 11-17; 76-80	6.11	5.22	3.19
T 13	Kaiserswerth Deac. Home	1836	John 1: 19-28	6.12	5.20	3.47
F 14	Battle of Hastings	1066	John 1: 29-37	6.14	5.18	4.15
S 15	Ger. Ev. Ch. Ass'n. of West	1840	Matt. 14: 1-12	6.15	5.16	4.43
42	21st Sunday after Trinity			John 4: 46-54; Eph. 6: 10-17		
S 16	John Brown, Harper's Ferry	1859	Rev. 2: 8-11	6.16	5.15	5.13
M 17	Andreas Osiander †	1552	John 6: 1-15	6.18	5.13	5.46
T 18	Edict of Nantes revoked	1685	John 6: 24-40	6.19	5.11	6.23
W 19	Surrender at Yorktown	1781	John 6: 41-59	6.20	5.09	7.06
T 20	Philip Schaff †	1893	Luke 11: 5-13	6.21	5.08	7.54
F 21	Battle of Trafalgar	1805	Isa. 55: 1-6	6.23	5.06	8.49
S 22	Karl Martell †	741	Matt. 6: 25-34	6.24	5.04	9.50
43	22nd Sunday after Trinity			Matth. 18: 23-35; Phil. 1: 3-11		
S 23	William Penn lands in Am.	1682	Ps. 104: 12-31	6.26	5.03	10.55
M 24	Pastor Oscar Lohr to India	1867	John 6: 15-21	6.27	5.01	A. M.
T 25	Karl F. W. Walther	1811	Matt. 14: 28-33	6.28	5.00	12.06
W 26	Barmen Mission Institute	1832	Acts 27: 14-26	6.29	4.58	1.18
T 27	Michael Servetus burned	1553	Acts 27: 27-44	6.31	4.57	2.30
F 28	Eden Theol. Sem. dedicated	1883	Ps. 93	6.32	4.55	3.42
S 29	Alfred the Great †	900	Isa. 43: 1-5	6.34	4.54	4.54
Reformation Day Offering for Eden Theological Seminary						
44	23rd Sunday after Trinity			Matth. 22: 15-22; Phil. 3: 17-21		
S 30	Hiram Bingham	1789	Ps. 66: 5-17	6.35	4.52	6.04
M 31	Luther's ninety-five Theses	1517	Matt. 15: 21-34	6.36	4.51	7.13

## MOON'S PHASES

New Moon, 1st, 6:26 A. M. Full Moon, 16th, 5:00 P. M.  
 First Quarter 8th, 2:12 P. M. Last Quarter, 23rd, 10:32 P. M.  
 New Moon, 30th, 5:39 P. M.



"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most high: to show forth Thy lovingkindness in the morning, and Thy faithfulness every night."  
Ps. 92: 1.

Week	Days Month	November 1921		Sun	Sun	Moon	
				rises	sets	rises and sets	
		MEMORABLE DAYS		Bible Readings		H. M.	H. M.
T	1	First M. E. General Conf.	1792	1 John 5: 4-13	6.38	4.49	8.05
W	2	Jenny Lind †	1887	John 15: 1-8	6.39	4.48	9.19
T	3	Stanley finds Livingstone	1871	Heb. 10: 19-35	6.40	4.46	10.12
F	4	Mendelssohn-Bartholdy †	1847	Heb. 13: 8-15	6.42	4.45	11.02
S	5	Ludwig Harms †	1865	Luke 17: 5-10	6.43	4.44	11.44

**45** 24th Sunday after Trinity Matt. 9: 18-26; Col. 1: 9-14

S	6	Gustavus Adolphus †	1632 Ps. 119: 89-105	6.44	4.42	P. M.
M	7	Willibrord †	739 Mark 7: 31-37	6.46	4.41	12.51
T	8	John Milton †	1674 Mark 9: 16-27	6.47	4.40	1.20
W	9	Emil Frommel †	1896 Matt. 11: 2-6	6.49	4.39	1.54
T	10	Count v. d. R. Volmarstein †	1878 Ps. 13	6.50	4.37	2.15
F	11	Joh. Friedrich v. Schiller	1759 Ps. 103: 1-18	6.51	4.36	2.43
S	12	Theodore Passavant †	1864 Isa. 41: 10-14	6.53	4.35	3.13

**46** 25th Sunday after Trinity Matt. 14: 15-28; Thess. 4: 13-18

S	13	Stephen Gardiner †	1555 Isa. 35	6.54	4.34	3.44
M	14	Jean Paul †	1825 Matt. 7: 15-28	6.56	4.33	4.29
T	15	Johann Kepler †	1630 Matt. 4: 17-25	6.57	4.32	5.28
W	16	Suez Canal opened	1869 John 5: 9-18	6.58	4.31	6.34
T	17	David Zeisberger †	1808 John 11: 1-44	7.00	4.30	7.45
F	18	Ludwig Hofacker	1828 Luke 14: 7-14	7.01	4.29	8.57
S	19	Johann M. Boltzius †	1765 Luke 18: 15-23	7.02	4.28	10.09

#### Memorial Sunday Offering for Ministerial Relief

**47** 26th Sunday after Trinity Matt. 25: 31-46; 2 Pet. 3: 3-14

S	20	John Williams †	1839 Luke 14: 25-35	7.04	4.29	11.21
M	21	Voltaire (Jean M. Arouet)	1694 Ps. 1	7.05	4.26	A. M.
T	22	Cecilia	232 Isa. 54: 11-17	7.06	4.26	12.31
W	23	Clement of Rome †	101 Isa. 55: 6-13	7.08	4.25	1.39
T	24	Thanksgiving Day	Eph. 6: 10-20	7.09	4.25	2.45
F	25	Isaac Watts †	1748 Prov. 16: 1-8	7.10	4.23	3.52
S	26	Wm. Cowper	1731 1 Tim. 6: 11-16	7.11	4.23	4.54

**48** First Sunday in Advent Matth. 21: 1-9; Rom. 13: 11-14

S	27	Hoosac Tunnel opened	1873 Rev. 22: 11-15	7.13	4.22	5.52
M	28	Washington Irving †	1859 Ps. 42	7.14	4.20	6.45
T	29	Horace Greeley †	1870 John 7: 37-41	7.15	4.21	7.03
W	30	Mark Twain (Sam. Clemens)	1835 John 4: 9-15	7.15	4.21	7.59

#### MOON'S PHASES

First Quarter, 7th, 9:54 A. M. Last Quarter, 22nd, 5:41 A. M.

Full Moon, 15th, 7:39 A. M. New Moon, 29th, 7:26, A. M.



"And the word became flesh, and went among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." John 1: 14.

Week	Days Month	December 1921		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings			
				H. M.	H. M.	H. M.
T	1	Abraham a Santa Clara † 1709	Isa. 4: 17-20	7.17	4.20	8.55
F	2	New Testament in Japanese 1879	John 3: 5-15	7.19	4.20	9.37
S	3	Countess Schwarzb. Rudolst. 1706	Rev. 22: 1-5	7.20	4.20	10.16

49 Second Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13

S	4	Westminster Standards 1646	1 Cor. 10: 1-12	7.21	4.19	10.51
M	5	Wolfgang A. Mozart † 1791	Num. 35: 9-28	7.22	4.19	11.21
T	6	First Convert in Australia 1863	Ps. 46: 1-11	7.23	4.19	11.50
W	7	Konstantin Tischendorf † 1874	Isa. 25: 1-8	7.24	4.19	P. M.
T	8	Vatican Council 1869	Ps. 62: 1-8	7.25	4.18	12.44
F	9	Sir Anthony Van Dyck † 1641	2 Sam. 22: 1-7	7.26	4.18	1.12
S	10	Treaty of Paris 1898	Jer. 16: 19-21	7.27	4.18	1.42

50 Third Sunday in Advent Matth. 11: 2-10; 1 Cor. 4: 1-5

S	11	Max Schenkendorf † 1817	Ps. 142	7.28	4.18	2.15
M	12	Albrecht von Haller † 1777	Ps. 122	7.29	4.18	2.53
T	13	Phillips Brooks 1835	2 Chron. 5: 11-14	7.30	4.19	3.32
W	14	First Wireless across Atl. 1901	Ezra 9: 13-23	7.30	4.19	4.29
T	15	Isaak Walton † 1683	John 2: 13-22	7.31	4.19	5.28
F	16	Boston Tea Party 1773	Luke 2: 45-50	7.32	4.19	6.34
S	17	John Greenleaf Whittier 1807	John 14: 1-15	7.33	4.20	7.45

51 Fourth Sunday in Advent John 1: 19-28; Phil. 4: 4-7

S	18	Thirteenth Amendment 1865	Ps. 132	7.33	4.20	8.57
M	19	Bayard Taylor † 1878	Isa. 40: 1-11	7.34	4.20	10.09
T	20	Catharine Luther † 1552	Isa. 9: 1-6	7.34	4.20	11.21
W	21	Pilgrims land 1620	Isa. 11: 1-5	7.35	4.21	A. M.
T	22	Dwight L. Moody † 1899	John 1: 1-14	7.36	4.22	1.31
F	23	Cotton Mather † 1652	1 John 4: 9-15	7.36	4.22	1.39
S	24	Christmas Eve	John 4: 1-8	7.37	4.25	2.46

52 Christmas Day Luke 2: 1-14; Titus 2: 11-14

S	25	Christmas Day	Heb. 1	7.37	4.25	3.52
M	26	Second Christmas Day	Matt. 13: 1-9	7.37	4.24	4.54
T	27	David Nitschmann 1696	Matt. 13: 10-17	7.38	4.24	5.52
W	28	Lord Macaulay † 1858	Matt. 13: 18-23	7.38	4.26	6.45
T	29	William Ewart Gladstone 1809	Gal. 6: 7-10	7.38	4.26	7.23
F	30	New Mexico purchased 1853	2 Cor. 9: 6-11	7.38	4.27	8.14
S	31	New Year's Eve	Ps. 97: 10-12	7.38	4.28	8.22

MOON'S PHASES

First Quarter, 7th, 7:20 A. M. Last Quarter, 21st, 1:54 P. M.  
Full Moon, 14th, 8:51 P. M. New Moon, 28th, 11:39 P. M.



## Denominational

### In Review

DR. JOHN F. BALTZER, PRESIDENT GENERAL

Now and then it behooves us to stand still and review the days that are past. God forgets nothing; He does not need to review the past. The sins of Sodom, the life and the sufferings of Job, and the prayers and alms of Cornelius are unforgettably recorded in the divine memory.

The year of 1920, rapidly drawing to a close, is also thus recorded. God knows the record of each individual as well as the history of the nations and their leaders, and he weighs them all. Nor does he look at things thru the magnifying glass or thru the microscope of personal prejudice for political partisanship. He sees things as they are, even the hidden motives of the actors on the world stage are absolutely clear to him. The counsels of governments and the secrets of diplomacy are not secret to him. He knows those who are openly hostile as well as those who betray His cause.

The year that is past has shown the world how words may be played with. Great navies and a starvation blockade, children dying for want of milk, herds of cattle driven into a strange country, vacant store rooms and worthless money, lack of raw material, silent looms, coalless factories and water-ways not free for navigation—all this is called "Peace."

Eye witnesses have brought us some news from Germany. It is nothing to inspire praise, except it be the fact that a small group of faithful Christians are patiently and prayerfully bearing their heavy cares. The good Samaritan service rendered by Americans including the well organized relief work carried on by our own Church, has greatly strengthened the faith in a merciful God and the brethren in the "enemy country." So far our Government has not officially declared the state of war at an end, nor issued a proclamation of peace. Nevertheless the hand of mercy extends across the technical wall of separation, in order to give bread and milk, food and clothing to those who have fallen among thieves. Evidently the divine blessing rests upon this ministry of Christian mercy. This work has aroused great interest among our people, inspired large sacrifices of money and required much extra labor. During the past year more than \$100,000.00 have been received for European relief by the General Treasurer. In our central relief station at Halle, a./S. under the leadership of Dr. Krusius, a great work has been accomplished at which we heartily rejoice.

In our own land our own Church has not been inactive. In honor of the 852 Evangelical young men who fell a victim to the world war, our young people have gathered a fund of \$50,000.00 for a Memorial Library at Elmhurst, thus bringing to a fitting close the splendid work



of our War Welfare Commission. In our Educational institutions and on our mission field "Forward" is the slogan. Elmhurst has been re-organized into an Academy and Junior College. Our foreign mission work is causing us no little anxiety. England will not permit our waiting workers to enter. New fields in Honduras, Central America, are being opened.

Since the beginning of the year the entire Church has been engaged in a Forward Movement, and 1920 will take its place in the history of the Church under this sign, which denotes a new period in our life and work as a Church. From almost all of our pulpits earnest and eloquent words have been uttered on behalf of personal consecration and the deepening of spiritual life, personal prayer life and family worship, Christian education and training in the Sunday school and confirmation instruction, enlistment for life service in the vineyard of the Lord, our responsibilities in regard to mission work in our own and heathen lands, our rights and our duties as stewards of all gifts given us by God, and the obligation of caring liberally for our invalid and retired pastors and the widows and orphans of departed ministers. The committee entrusted with the guidance and promotion of the Forward Movement has done a great and important work. For six months Pastors F. Frankenfeld, Rochester, N. Y.; R. Niebuhr, Detroit, Mich.; and lately F. E. C. Haas, Amsterdam, N. Y., have given practically their whole time to this work.

Thus we are beginning a new year in the midst of one of the greatest tasks ever undertaken by the Synod. May the Lord who sees and hears and knows all, the past, the present and the future be with us. As we go forward, however, we stand still and pray: Whatever we have done unwillingly or wrongly in building Thy kingdom, O Lord, or whatever has been neglected in self-will or stubbornness—Thou knowest. Do not mark our iniquities nor take account of them! Awaken and inspire us to more obedient and faithful performance of our duty.

### The Denominational Statistics

According to the figures compiled by the General Secretary, as published in the reports of the General officers and Boards, the nineteen Districts and two mission territories comprise 1,034 pastors serving 1,294 churches of which 988 have resident pastors. Of these 1,294 churches 1,019 are affiliated with the Synod. The total value of church property is \$20,258,847, with an indebtedness of \$1,555,586.89.

The membership statistics are indefinite and unreliable, owing to a difference of practice in counting the members, and because of a lack of general understanding and cooperation. The number of individual souls is given as 335,651; 156,826 individual members are reported, and also 144,678 paying members. Of the 69,658 services of worship conducted during the year 42% were in English. Of the 10,650 confirmands, 66% were instructed in the English language.



Societies and their members are reported as follows: Men's societies 268, with 15,733 members; Ladies' Aid societies, 1,046, with 66,668 members; young people's societies, 682 with 29,528 members; mission societies, 102 with 4,754 members; Sunday school societies, 359 with 4,910 members.

Amounts contributed by the churches are given as follows: new buildings, equipment repairs, \$538,900.89; debts paid \$384,591.36; current expenses \$1,472,342.11 making a total of \$2,395,834.36. For the denominational benevolences (those included in the budget) the following amounts were given: Reformation Day offering \$11,910.53; educational institutions \$14,353.37; home mission (including Immigrant and Seamen's Mission) \$21,663.33; foreign missions \$31,223.13; Ministerial Pensions and Relief \$7,642.58; the General treasury \$33,033.79; Church Extension Fund \$4,738.96 a total of \$124,565.69.

For other denominational purposes not included in the budget the following amounts were contributed: District treasury \$12,923.76; Endowment and trust funds \$8,057.37, students' support \$10,633.20; charitable institutions \$92,855.22; for war welfare \$27,057.74; Red Cross \$9,479.29; Y. M. C. A. \$7,993.98; general benevolences \$147,829.05, making a total of \$316,829.61, or a grand total of all amounts contributed by the churches of \$2,837,229.66.

## THE STORY OF ELMHURST ACADEMY AND JUNIOR COLLEGE

BY DANIEL IRION, D. D.

### *The Proseminary*

It was in the year 1871 that the proseminary was established. The formal opening took place on January 17 of that year at Evansville, Ind. According to the resolution adopted by the General Conference of 1869 the proseminary was to be a preparatory school for the theological seminary, as well as a training school for Evangelical teachers and also higher institutions of learning.

As long as the newly established institution was situated in Evansville it was obliged to content itself with rented buildings. As early as August 30, 1871, however, a new and real home was provided. It was on this day "Melancthon Seminary" at Elmhurst, until then the theological seminary of the Synod of the Northwest, came into the possession of the Evangelical Synod of the West, thru the merging of these two church bodies. In December 1871, the Proseminary could be removed from Evansville to Elmhurst. Three years later the Synod of the West changed its name, and has now become the Evangelical Synod of North America.

Elmhurst, a beautiful suburb of Chicago, is an ideal place for an educational institution because of its favorable site and its natural beauties. There our Church possesses a very valuable tract of land, comprising 29 acres. The new institution therefore had abundant room



for growth. Melancthon Seminary, however, had room for only 20 students, altho for a time 30 had to live there. An enlargement therefore became imperative.

The first new building erected, the present music hall, was dedicated in the spring of 1873, but the rapidly growing number of students made another enlargement of the present main building necessary in 1878. In 1896 the dining hall was built and in 1912 Irion Hall was opened. In the course of time four residences for professors were built on the north front of the campus.

From the beginning the curriculum was arranged to meet the purpose of the institution, i. e., to prepare students for the theological seminary. There were courses in religion, German, English, Latin, Greek, mathematics, natural science and music. This plan was revised repeatedly in the course of time. At first some elementary branches, such as arithmetic and geography were taught, but later elementary instruction was confined to the preparatory department, with the aim of gradually raising the requirements for the upper classes. These efforts finally resulted in winning for the Proseminary recognition by the State of Illinois as an Academy. The curriculum was considered sufficient preparation for the Freshman year of the State University, and in addition advanced credits were granted in Latin, Greek and German. This has been the status of the institution since 1900.

But the growing needs of the times constantly called for higher standards. The entrance requirements had to be raised. Gradually elementary instruction disappeared altogether and the Proseminary became an Academy with a five year course, until in January, 1917, the General Conference, convening at Pittsburgh, decreed that with the opening of the school year of 1919-1920, a new system should be introduced in so far as the Proseminary was to be reorganized into an institution with two departments, an Academy with a four-year course and a Junior College with a two-year course.

When, therefore, Elmhurst celebrates its 50th anniversary in June, 1921, we shall look back upon a Proseminary period of 48 years and upon two years of Academy and Junior College work. The new branches introduced; economics, psychology, history of philosophy and Hebrew bear witness on the one hand to the constant aim for higher and better things in the education of our young people, and on the other indicate that the chief purpose of the school is still that of preparing young men for the study of theology.

The number of students varied greatly. The school was opened in 1871 with nine students, but soon increased from 90-100, until in 1912 the highest number, 175, was reached. From then on, however, the number declined to 160-150-140. It is the aim of the faculty and the board of control to extend and improve the curriculum by increasing the number of courses, so that it may meet the needs of the young people of our Church in a more effective manner. This is especially true of the Junior College which, in addition to the courses of studies for



the coming ministers of the Gospel, is also to receive those preparing for other vocations.

On June 21, 1896, the Proseminary observed its 25th anniversary. it was a great day for the institution and it was celebrated by the Church in general, but especially in Elmhurst with special gratitude and pride. Dr. Paul L. Menzel, chairman of the Seminary Board, who has long since passed to his reward, spoke on 1 Sam. 7: 12. In his sermon he gave eloquent expression to the gratitude of the Church for the divine blessing in the past, and to the hope of His help for the future. On that day there was also held an alumni meeting, the results of which was the firm determination to make, with the help of God, a still brighter future for Elmhurst.

### *Statistics*

In the course of the 49 years of its existence the Proseminary has harbored 1,732 students. This number comprises all the graduates and those alumni who have spent at least one year in the institution and were honorably discharged.

As far as could be ascertained the alumni are now occupying position as follows: President General, 1; college presidents, 3; professors, 12; editor, 1; pastors and missionaries, 702; teachers, 157; physicians, 18; students in higher institutions of learning, 53; in other occupations, 655.

The last group comprises a large number of men whose character and efficiency is an honor to their alma mater. Lawyers, bank officers, engineers, mechanics, musicians, government officers, superintendents of orphans' homes, hospitals and other institutions are among the alumni of Elmhurst.

During the 49 years, and including members of the present faculty, 38 professors have taught in Elmhurst, including five directors or presidents. Of these 14 have passed into the larger life. The number of former students no longer living is 121. One of these, H. Maurer, was murdered by the Turks while serving as a missionary in Asia Minor.

During the period from 1871-1920 the following served as directors or presidents of the Proseminary: Pastor C. Kranz, 1871-75; died 1885; Pastor E. P. Muesch, 1875-80; died 1880; Pastor P. Goebel, 1880-87; died 1905; D. Irion, 1887-1919; H. J. Schiek, since 1919.

The library of the institution has grown from the small beginnings to a most respectable collection. Until 1911 it was the private property of a student's club, the Meusch Society. In that year it was acquired by the institution and is continued under the name of Meusch Memorial Library. At present it is housed in Irion Hall, but will find its permanent home in a special memorial building erected from contributions of the Evangelical League in honor of the 852 Evangelical young men who lost their lives in the great war. The heirs of the late Hon. Thomas B. Bryan presented it with the larger portion of his collection, about 3000 volumes, so that the total number of volumes in the library is now about 8,000.



### "The Future of Elmhurst"

PRESIDENT H. J. SCHIEK

*The Past* of Elmhurst is an open book, and the interesting chapters thereof may be read by all who so desire. The forty-nine years of Elmhurst's history are eloquent with the story of God's grace and love; of struggle and achievement; of growth and expansion.

*The Future* of Elmhurst is still a closed book, and its pages are as yet a blank. What chapters are still to be written? What deeds are still to be recorded? God grant that as the fingers of the future turn page after page with the speeding years, the story of Elmhurst may continue to speak of progress, of the deepening of the religious and the intellectual life of the students, of the widening of their spiritual and mental horizon, and of the sincere quest for truth, especially in Him, who is the Way, the Truth and the Life.

With the new school-year 1920-1921 we are entering the golden portals of the fiftieth school year of our institution. In the light of the golden portals our hearts are cheered and our souls exalted by the visions of a larger and greater Elmhurst.

There is, first of all, the vision of a *full-fledged college*. As yet, we are but a Junior College. In the near future steps will be taken to place Elmhurst in the ranks of colleges and make it the equal, if not the superior, of any college in the land. Our graduates should be able to obtain their academic degrees in our own institution, and our alumni should be among the learned, efficient, alert, aggressive and influential Christian leaders in all walks of life.

In the second place, there is the vision of *better equipment*. The *New Memorial Library*, the gift of our Young People's League, is now an assured fact. We are conscious of other needs, as follows:

The remodeling of the Main Building into a well-equipped *Recitation Hall*.

The erection of a new *College Dormitory* for our College men.

A new *Music Hall* with a spacious auditorium.

A *Science Hall* to house adequately the chemical, biological and physical laboratories with the necessary apparatus, and with a museum filled with interesting specimens.

The *Extension of our Campus* especially to the south of our present grounds, in order to meet the needs of the future years.

A modern *Gymnasium* and swimming pool.

An adequate *Athletic Field*, large enough for simultaneous inter-class games, and modern enough for competitive games and meets with other colleges.

All these things are but *necessities*, such as every fairly equipped college has. We are not asking for luxuries. We do not wish them. But O, Evangelical Church, give us the things that we need for expansion, growth and greater efficiency.



In the third place, there comes to us a vision of *greater endowments*,—of magnificent and munificent gifts for Elmhurst. Money could not be better invested than in the training and molding of Christian character. Invest your money, dear readers, in living souls. The great needs of our own denomination, and the great world-needs demand that earnest attention be given Elmhurst, where students are trained for Christian service. We must get away from the spirit of petty giving and little-mindedness in regard to our educational institutions. Only the best is good enough,—for it is for God and His Kingdom.

Can these visions be materialized? Why not?

Is our denomination less generous, less far-visionsed, less energetic and alert than other denominations? The future will tell.

As followers of the Christ, interested in the upbuilding of His kingdom, let us resolve concerning Elmhurst:

"Because of the house of the Lord, our God, I will seek thy good."

## The Pasture Cliff

BY PRISCILLA LEONARD

"You ought to break the will. It's all Hiram Manning's doing," said Mrs. Thurber, indignantly, as she set her husband's supper on the table. Big Dick Thurber sat silent, with a tired, strained look. The trip to father's funeral had proved a hard experience, and Dick was no talker at the best.

"To leave the farm away from you and the children is a wicked wrong!" Mrs. Thurber went on vigorously. "Hiram Manning has no rights there. Who was he but just a hired man, who persuaded your sister to marry him secretly? Your father was hot enough about it—but Hiram completely got around him afterward!"

"I don't like Uncle Hiram a bit!" said 15-year-old Dorothy, and her elder brother Tom said, under his breath,

"I wish he were in the poorhouse, where he belongs!"

"Now, now, children, don't talk like that," said their father. "Your grandfather couldn't let your Aunt Sarah be in want."

"If he had turned her out," said Mrs. Thurber, "Hiram would have left her quicker'n a wink, and you'd all have been well rid of him. But now—all the money and the home farm are left to Sarah, and nothing to you but the pasture cliff, that isn't worth having."

"Well, father knew I had a good job here in town, and Sarah had nothing," said her husband. "Besides, he set great store by the pasture cliff."

"Yes, because Hiram deceived him so, talking about its being on the shore. But look at it, all high and rocky, and the marshes everywhere around the foot breeding mosquitoes, and no place for boats or bathing. All the real estate agents that look at it say the same thing. Hiram was smart. He kept your father thinking there might be value



in it, so that he could persuade him that leaving it to you was a fair division."

"Why don't you sue and break the will, father?" suggested Tom. Dick Thurber's tired shoulders straightened. "Because I believe in the fifth commandment, son—and because I promised my mother, when I was no older than you are, to look after my only sister Sarah, and I mean to do it, even if she has married Hiram Manning. Would you go back on your sister, Tom?"

"No, father, you know I wouldn't," said Tom soberly.

"Well—and there's more than that," said his father. "I always was strong. Your grandfather knew I could make my way, and I did. I have a good steady job. You children are in high school, and I aim to send you both to college, and give you both a good start in life. But I'd rather have you stand by each other and your mother and me, than have all the education and all the success that folks talk about nowadays. Your mother thinks so, too. She needn't talk"—with a smile—"for she takes up for me even against my own people—eh, Molly!"

"All I have to say, Dick Thurber," said his wife, "is that you need me to stand up for you, for you'd make excuses for a highway robber, if he took everything you had! Just the same, I'm willing to say that Sarah is a good sister as far as Hiram lets her be. If you give me time, perhaps I'll get resigned to your father having made that will. But just now, I do feel hot about it!"

If the truth must be told, down at the bottom of his heart, as he toiled at his office desk next day, Dick Thurber felt hot about it too. Life in the city was expensive, and the tiny sum of money he had laid by so far would cover only the children's education. "My life insurance will take care of Molly if I die," Dick thought, "but still I always expected what came to me from father would make enough for us both when I got too old to work. And father didn't mean it to be this way, that's the hardest part of it. Hiram Manning has tricked him in his grave. Yes, and more than that, he tricked father because he knew he could count on my not making a fuss, on account of Sarah. Seems as tho the better you try to be, the more mean treatment you get!" Dick laid down his pen, shook his head, and sighed. "Well, I don't have to settle that. My business is only to do right, and forgive Hiram, and leave it to the Lord." For Dick Thurber, in his worn office coat, was an elder of the church and a faithful, sturdy Christian day in and day out.

Meanwhile Hiram Manning, chuckling over the success of his schemes, was investing Sarah's money in ways that delighted his greedy soul. A city broker had come down especially to see him, bringing news of a rubber plantation, whose shares cost little and whose profits made Hiram's eyes fairly stick out. Also the broker had a few gilt-edged city lots, he said, which most people did not know about. Hiram had always craved to be rich, and now was his chance. He had hoped at one time that the pasture cliff would make his fortune, and had planned to have that willed to Sarah instead of the farm. But that had failed, for no real estate man would touch it.



Hiram walked out that afternoon, when the broker had gone back with his check in his pocket, and roamed across the big, bare grassy point, and looked down at the marsh land beneath. It would cost more to drain the marsh than the acres about could ever be worth. "It's a fine joke for Dick Thurber to be paying taxes on this, and me with land and money," he grinned. "When I came looking for work, who would have dreamed I would be master some day? But I knew it as soon as I saw how Dick stood by Sarah. They're all fools, the Thurbers. Sarah would stand by Dick today, if I let her, and give him everything she has. But I've something to say about that!"

He stood and watched the tide rolling in and running up the little stream at one side of the cliff. "My money is coming in like that. I'll be rich, rich!" he cried, and his mean face lighted up in ecstasy.

It looked promising, certainly. The rubber share went up, and paid a generous dividend within the next six months. A syndicate was rumored to be in treaty, the broker wrote, for the city lots. He sent Hiram alluring prospectuses of all sorts. Hiram chose a gold mine in Nevada. He meant to sell the hay and buy only a few shares. But he finally resolved to put a mortgage on the farm. Sarah resisted, but Sarah had resisted other things, and had learned that there was only one end when Hiram's will was concerned. She gave in and signed, and the mortgage bought a fine block of gold-mine certificates. In two years' time Hiram's dividends, he calculated, would be twice what the old homestead had ever brought in the way of crops.

Tom had started in college that fall. Dick Thurber was plodding along at the office as usual, and had gone without a winter overcoat to pay the taxes on the unsalable pasture cliff. The result was that when the great storm swooped down on coast and city, Dick Thurber came down with pneumonia. The cars had stopped, and he walked home in the gale and snow. Tired as he was, it was too much for his strength. For a week his life was in danger, and then there was a long and expensive convalescence. He did not guess it, but before the month was over, his wife and Dorothy ate dry bread so that he could have broth and medicine.

"Tom will give up college if he finds this out, and come home and go to work," said Dorothy.

"We can't use the money for Tom's education, not one penny. There's only one thing to do. You'll have to go to your Aunt Sarah and ask her for a loan. Fifty dollars will see us thru. Even Hiram can't refuse that much. I can't leave your father, but you can go on the early train tomorrow, and be back before dark."

"I can't ask Aunt Sarah!" said Dorothy. Then she saw her mother's careworn face, and her loyalty asserted itself. "Yes, mother, I can and I will! I'll start first thing in the morning, and I'll bring home \$50 if I have to go on my knees to Uncle Hiram for it."

Poor Dorothy! All the way down in the train her heart sank lower and lower. She was large and strong for her age, with a clever



mind, but she quailed before the thought of Uncle Hiram, the evil genius of the family. When she reached the station she was so pale that the old station agent, who knew all the Thurbers, was concerned. "Here, don't you try to walk up to the farm," he said. "Eph Mearns is going that way, and he'll take you in plenty of time for dinner. How's your father? I've been looking for him to be down ever since the gale."

"Oh, that dreadful storm gave him pneumonia, Mr. Peters," cried Dorothy.

"Well, well, no wonder he didn't come down. But of course we rather expected him every day. Whoa, there, Eph, here's Dot Thurber wants to go up to Hiram's." He chuckled. "I'll tell you something more when you come back, 'cause Eph's in a hurry."

Dorothy had no curiosity to listen to the old man's meanderings, for today the thought of her miserable errand filled all her mind. She was glad not to be troubled by any talk on the part of Eph, for Eph never talked. The dull remembered road, inland from the sea, led drearily thru wintry fields to the farm. Dorothy knocked at the door, and Uncle Hiram opened it.

There the surprises of the visit began. "Come in, come in!" said Uncle Hiram. His face was screwed into a smile. When aunt Sarah came in, he seemed to want to talk to Dorothy all the while himself. He took her around the farm before dinner and showed her the chickens and the dogs and the new wagon.

"Who brought you up?" he asked. "Eph? Nothing to say as usual?" and he laughed pleasantly when she assented. Then she told about her father's illness and with trembling voice began to tell of the need of a loan.

"Say no more, my dear," he said eagerly. "Sarah and I always have enough to help you out. Why, we've been talking it over only this week. We've had a good year with the crops. Now we feel that it may not have satisfied your father that his share was the pasture cliff. Old Mr. Thurber set a value on that cliff that no one else believed in. It's no good to anyone. But we live here, Sarah and I, and we're willing to take it off your father's hands for the sake of family feeling. You take this message home to your father, that we'll pay him \$500 for the cliff. That's better than a loan of \$50 any time, isn't it? You needn't say anything about it to Sarah—she wanted me just to tell you this way, by yourself."

Dorothy's soul seemed lifted up on a flood of relief. The tears stood in her eyes. Uncle Hiram looked away, as if to leave her time to recover herself. It was really wonderful the way he seemed to understand how she felt, and make it easier for her. So unlike Uncle Hiram—and then Dorothy, suddenly raising her eyes in a grateful look, surprised his keen glance back on her face, and felt a sudden cold shock go thru her. That look was the old Uncle Hiram, just the same, not changed one whit. What did it all mean?



Just then the dinner bell sounded and they went in. Aunt Sarah had made a pudding that Dorothy liked, and beamed upon her. But Uncle Hiram did all the talking. Dorothy answered at random, struggling with the problem of Uncle Hiram's behaviour. Should she thank Aunt Sarah for the money? No, for Uncle Hiram had said not to say anything more about it, and his word was law in the house. But why? but why? Why was he so generous and so kind, and yet watching her with the old mean, greedy look when he thought she didn't see? Dorothy was clever, but her mind spun helplessly in a vacuum when she tried to find a reason.

"I'll drive you over," said Uncle Hiram after dinner. "Come on out with me, and help me harness old Whitley, and we'll be off." Aunt Sarah hugged Dorothy goodbye affectionately, so affectionately that Dorothy felt ashamed for suspecting Uncle Hiram. Perhaps he couldn't help looking like that sometimes, even when he was trying so hard to be a good uncle.

"Five hundred dollars, don't forget to tell your father," said Uncle Hiram as they drove up to the station, "and tell him I'll have the deed drawn up and pay for the lawyer's fee and all, because he's too sick to bother with such things. I'll come in with the deed and the money, and all he has to do is sign. Have you got your ticket ready?"

"No," said Dorothy. "Mr. Peters is here and I can buy one. He said he had something to tell me when I came back, too."

But at that Uncle Hiram jumped out of the wagon before her. "You hold Whitey while I get your ticket for you. I'll pay for it—" he cried, and he was at the ticket office in an instant, leaving Dorothy with a more surprised feeling than ever.

Certainly Uncle Hiram was changed, for buying a ticket for anybody else was utterly unlike him. And somehow he had a queer, hurried anxious look, as he bought the ticket from the station agent, and, altho Whitey had never been known to start, he glanced over to her as if to be sure she was there—as if—as if—Dorothy's mind gave a sudden intuitive leap, and landed. As if he didn't want her to talk to Mr. Peters. And Mr. Peters had something to tell her about why he expected her father, and Uncle Hiram didn't want her to talk to Aunt Sarah about the pasture cliff, and he wanted to know if Eph had talked to her coming over, and the train would be coming along in another minute! Dorothy jumped out and ran over to the ticket window.

"Oh, Mr. Peters, what was it you wanted to tell me?" she cried. "Wasn't it something important, about why you expected father down here?"

Uncle Hiram, taken unawares, turned his old malevolent glance at her, and then smiled as by a violent effort, for the train came rattling in. "Just in time, and here's your ticket," he cried.

He fairly hoisted Dorothy along by one arm and put her on board, and when she turned to look for Mr. Peters, the agent had disappeared. "I guess what Peters wanted to say was nothing much," said Uncle

Hiram, drawing a deep breath. "He's an old fool, anyway. Goodbye, and don't forget to tell your father what I said."


The train was off. Dorothy, turning back in her seat, shut her lips tight to keep back a sob. There was something to know and she didn't know it. Uncle Hiram was tricking them again, and she couldn't help it, because she couldn't explain, even to herself, why she was so sure; and how could she ever make her father believe it? What could a girl do against Uncle Hiram? The hopelessness of the puzzle overwhelmed her like a salt, bitter flood.

"Well, Dot," said a friendly voice in her ear, "I thought I'd close up the office and come along a piece, and ride back on the 4:15." She looked up beheld Mr. Peters, with a shrewd twinkle in his eyes. "Guess Hiram didn't tell you, after all, did he? It looked to me as if he didn't want me to do any talking. But I went to school with your grandfather, and I've got just as good a right to talk to the Thurbers as Hiram Manning has!"

"Oh, Mr. Peters!" said Dorothy, sitting up very straight, "is it— isn't it—about the pasture cliff? Please, please tell me!"

"Well, I swan!" said Mr. Peters. "So Hiram didn't tell your father? I wonder what he's up to now! Why, that same big gale that gave your father the pneumony, changed the whole coast around here. The marshes are gone and just a weenty bit of the river and the sea is all around the cliff, and come spring there'll be half the real estate men in the city bidding for lots. Why, there's hundreds of thousands of dollars in the pasture cliff today, and that's why I've been wondering that your father hasn't been down. Of course, there's nothing doing yet, but it's well to make your plans ahead, for the real estaters are sharks and no mistake. Well, well—and Hiram never mentioned it to you?" Here Mr. Peters chuckled a bit. "Guess Hiram feels there really was a sad mistake made in that will—sence that big storm!"

Today Pasture Cliff is a fine seaside settlement. The Thurbers have one of the prettiest bungalows on it. They own the old farm, too, for just about the time they began selling building lots, Uncle Hiram's rubber shares and gold mine certificates stopped payment and the mortgage was foreclosed. Dick Thurber bought in the farm from the first proceeds from Pasture Cliff, and has given it to Aunt Sarah as long as she lives. Uncle Hiram is there, too—but only a poor paralyzed wreck now, struck down by the loss of the one thing dear to his heart, his hoped-for fortune. "For when you come to think of it," as Tom Thurber, now a promising young lawyer, said, "he came as near as a hair getting Pasture Cliff for \$500, and the blow of missing it, along with the rest, was more than Uncle Hiram's kind of man can stand. Now father—well, father's only worry is whether it is quite fair to Aunt Sarah for him to have Pasture Cliff at all!"





## Social Progress

By LOUIS WALLIS

This department of the Year Book is intended to be used in connection with articles in the Evangelical Herald under the heading "Justice and Righteousness in the Land: Monthly Comment on Social Progress from the Standpoint of the Gospel." Why should religious literature deal with social problems? This question has been taken up at various times in the Herald; and a few words on the subject may be in point here.

There is a profound sociological meaning in the very conditions of American church life. Our national constitution provides that Congress shall make no law respecting an establishment of religion, because in the old world various Christian denominations have been used in the form of aristocratic State Churches for the exploitation of the plain people. If the principle of a state church is once admitted into the political life of a nation, such a Church always and necessarily becomes a tool in the hands of the Interests. It always turns out to be part of the machinery for blocking the advance of democracy.

But this is not all. For Christianity, having been thus used by aristocracy from the times of the Roman Empire to our own day, has been identified with doctrines which have obscured or concealed the full glory of the biblical Gospel as we find it in the scriptures of the Old and New Testaments. During many centuries in Europe, the plain, uneducated people were told with great solemnity and authority that the Bible and the Christian religion were concerned chiefly with the soul's salvation in heaven. Accordingly, the people were bidden to forget the troubles of this present world and look up to the skies; and while they were gazing heavenward, they were robbed and exploited by the ruling aristocracy.

The Gospel of the Bible is rising before the vision of the Church today like some hitherto undiscovered continent. We are beginning to see that the preaching of Jesus is concerned not only with the relation of the individual soul to God and heaven, but that it also strikes into the meshwork of property-relations on earth. It was the common people who heard Jesus gladly; while it was the wealthy oppressors of the people who put Him to death. And the masses who followed Him, listening to His parables and sermons, were right when they connected Him in lineal succession with the Hebrew prophets whom He quoted so frequently. We begin to grasp the social side of the Gospel when we turn away from the writing of theologians and take up the books of Amos, Micah, Isaiah and Jeremiah and the other prophets who prepared the way for the coming of Jesus.

And just here may be repeated a word of caution which has also been uttered in the pages of the Herald. We do not and cannot go back to the Bible for a program of socialism and social reform applicable to the twentieth century. The Bible does not tell you what political party

to vote for, or what economic program to favor. But it does most certainly tell you that God is concerned with justice and righteousness here and now in this present life. And it is exactly at this point that the official theologies of the churches have been so weak, because they have made the people oblivious to the great questions of wealth, poverty, monopoly and justice with which the Bible itself deals. It is the business of the Church not only to prepare us for eternity, but to give us a civic conscience and arouse us to the social problems which weighed upon the souls of Jesus and prophets.

### ***Christianity Stands for Justice and Righteousness***

From these considerations, we turn naturally to the religious statistics issued during the year by the Government. We have at present more than one hundred million people in this country, of whom only about forty-five million are connected with churches. These are truly impressive figures for a nation in which the church habit was once practically universal, and whose people have originated almost wholly from countries professedly Christian. The truth is that the ancient, one-sided other-worldly theology still represents the idea of religion as it stands in the minds of most people, even when they are not members of the church. And people are more and more frank to declare that they are not vitally interested in a religion of exclusive preparation for departure to heaven. The older theology, no longer sustained by the artificial power of the state, is losing its hold on people who are so busy struggling with the problem of high costs that they can give but scant thought to the other world. The newer and better understanding of the Bible has not yet reached the minds of the masses. Indeed, one of the dangers of the present transition period is that in relapsing from the older theology the people will temporarily drift into atheism and materialism. But this tendency will be met as the churches awake more fully to the broader revelation of the Bible, and bear witness to a God who is working in human history and human life here and now for the establishment of social justice.

Much publicity has been given to the report on the steel strike issued by the Interchurch World Movement, which very frankly points out that the strikers had a good case. We reproduce from the press dispatches giving comments by Mr. Daniel Poling, secretary of the sub-committee which investigated the steel strike for the Interchurch:

"There can be no doubt that the report will be regarded by the public as strongly favoring the laboring man's side of the case. The committee believes that such impression corresponds wholly with the facts it has discovered. The committee faced far-reaching difficulties by anonymous attack, by the rifling of its files, and by under-cover methods of every sort. But so vital does the committee believe its work to be, and so far-reaching its recommendations for these disturbed times, that its members were prepared to make the most extreme sacrifices rather than have the report fail. All the conditions that caused



the steel strike continue to exist. We feel that unless changes are made, another strike must come. In the measure that workingmen become intelligent and Americanized will they refuse to labor under such conditions."

The Church can come to terms with the new age only in the degree that it develops new centers of power and vision. What is needed today more than anything else is the opening of its mind so as to take in the elementary facts of the world situation. God is now putting the Church to the test of a discipline as severe as that which the prophets and saints underwent in biblical times. The religion of the Bible was born at a period of history like that in which we are living now. Great empires were sending their forces abroad to exploit weak peoples and tread down the rights of small nations; while in all nations the cost of living was going up, wealth was concentrating in the hands of the few, and the laboring and middle classes were in the grasp of big interests. If the Church cannot adjust itself to these conditions with reasonable promptness and bring its worship of God and study of the Bible fully into accord with the testimony of Jesus and the spirit of prophecy, then the record of decline will continue until the lesson has been learned or until God does with modern ecclesiastical organization what he did with the Church of Laodicea. Of deep significance is a manifesto recently published in the "Christian Century," an organ of the Disciples denomination edited by Rev. Herbert Willett:

"The Church now faces the greatest crisis in its history. The world has decided that it does not need the Church in its business. War conditions lessened by much the prestige of the Church. The present inability of the Church to get itself together and to function in helping the world out of its sorry predicament has further discounted its influence. The most serious aspect of this whole matter is that the rank and file of the Church's membership is uninformed concerning the present situation. This is largely due to unwise leaders, who persist in feeding the churches sentimentalities rather than bringing to them the facts, unpleasant as they doubtless are. There is too much softness and blind boosting in current religious journalism—too much talk of peace, peace, when there is no peace. The only real perils to the Church today are closed eyes and stopped ears."

### ***The Results of War and Peace***

The last year has carried the world to a point where we can begin to have a better perspective for viewing the causes and effects of the war. The lesson has been set before us; and we cannot escape the responsibility to become learners and to attend school. The war will be teaching its lessons for many years to come. The "peace" treaty turns out to have been made in the same spirit of vindictiveness and international shortsightedness that governed the diplomacy of Europe for generations and which helped to bring on the struggle. In its practical operation it ignores the earlier Wilsonian distinction between the German *people* and the Imperial German *Government* (made so promin

ently at the time we entered the war), and falls back into the uncritical psychology of mass-hatred between nations.

The most notable voice raised in criticism of a "settlement" which becomes more and more unsettled is that of an economist and financier who was the chief representative of the British treasury at the peace conference and member of the supreme economic council of the allied and associated powers, Hon. John M. Keynes. His book, entitled "Economic Consequences of the Peace," points out in severe language the failure of the conference to satisfy justice, to reestablish life and to heal wounds. The author emphasizes that the treaty includes no provision for the economic rehabilitation of Europe—nothing to make the defeated central empires into good neighbors, nothing to stabilize the new states of Europe, nothing to reclaim Russia, and nothing for economic solidarity amongst the allies themselves. If Mr. Keynes were a German, he would, of course, be hooted down or ignored by the allied and associated world; but being an Englishman, of English parentage, and (of all things!) the chief representative of the British treasury at the peace conference, he turns out to be a most embarrassing sort of person, who must be reckoned with, and whose book is actually having influence.

We can also see the inadequacy of the treaty in view of subsequent European conditions. Perhaps the President, from the beginning to the end of the war, did the best he could (or that he thought he could) in a very difficult situation. We know, in fact, that any President in this country is very largely surrounded by forces indetical with those of German junkerism and British toryism. And we know that these elements of our own household have been greatly disturbed and scandalized by the talk about making the world safe for democracy and drawing the distinction between the German people and the German Government.

We come back, then, to what we said in last Year Book (p. 57): "Prior to America's entrance into the struggle, no responsible spokesman for the Entente had proclaimed the war as a crusade for democracy. It was little more than a late chapter in the clash of rival European imperialisms before we came into the fray." Not only so; but the strongest and most active forces around President Wilson would have been glad for us to go in on the same terms that marked England's participation, namely, to "put down German militarism" and to "smash the Kaiser." These same elements, working always mainly in the background, would, if they dared, plunge us into war with Mexico. They are the lineal successors of the dark forces which so largely surrounded President Lincoln during the Civil War, and with which he, too, had to compromise and work, in order to carry on the fight to preserve the Union. From the standpoint of things as they really are, then, we can appreciate something of the service rendered by the idealism of President Wilson, even if he seems now to have been overwhelmed by the play of the more sordid factors in our national life.



### *The Land Problem*

The preceding twelve months have done a great deal to bring to the attention of the American public a number of important facts in social economy which were pointed out in last Year Book. Newspapers and magazines have begun to play up the decline of agriculture and the decay of rural life. Matter is now frequently appearing in the press with reference to the numbers of farms which have gone out of cultivation in various states, the increase of tenantry, and the decreasing cultivated acreage in the nation as a whole. At the same time, the new Census figures of the cities reveal a corresponding overgrowth of the industrial centers and a resultant lack of balance in the population as a whole. Quite suggestive is a cartoon which occupied the front cover of a late issue of Collier's Weekly showing the figure of Columbia holding in her hand a balancing board with the city population on the heavy, downmost end, while the sparse, rural population rides high at the opposite end of the "teeter." The publicity given to these facts promotes the discussion which is an indispensable preliminary to the correction of the evils indicated by the facts. We are now beginning to realize certain problems which have pressed upon Europe for centuries, and which, when rightly understood, help us to grasp the meaning of events on both sides of the Atlantic.

In Europe, as in America, the underpopulation of the farming districts and overgrowth of the cities have gone along with concentration of land and movable wealth in fewer and fewer hands and a sharpening of the distinction between social classes. The farmers of Europe, for the most part, have been peasants who have paid rent to titled landlords and who have also been compelled to pay heavy taxes. This has left the working agriculturist such a small annual margin over and above a bare living, that one or two years of crop failure have always set the weaker ones adrift, while the soil has reverted to the landlord. In consequence, the steady tendency in Europe has been to overfill the industrial centers. But under such conditions, there have naturally not been enough man-sized jobs to go around among the seekers for work. Even if the available work were divided, or "rationed," among the applicants, so that all had jobs (as some think should have been the practice), the wages would necessarily fall below the level of a healthy subsistence. But the rationing of work is both useless and impossible; and in actual practice there has been a scrambling competition among the workers which has forced the level of wages even lower than it would have gone under a "rationing" system.

As a result, the large employers of labor in the cities have constantly tended to accumulate a "surplus" over and above the immediate needs of their business and their families. And this, together with the surplus accruing to the landholding nobility thru the unearned growth of ground rental values, has persistently sought investment in foreign parts where it can be made to yield a greater dividend than when invested in the home country where land values are already too

high. Thus social injustice and class distinction in the old world have driven the great powers of Europe into a deadly rivalry for trade and colonial advantages.

### ***The Unions and Socialism unable to Solve the Problem***

The cities of the old world brought forth the labor union movement, which represents a natural and honest, but short-sighted, attempt on the part of the wage class to better its conditions. The union movement has done nothing for farm labor. It has bettered to some extent the position of certain sections of the wage class in the industrial centers; and it has been one of the forces that have compelled the general public to think about social problems. Having no realization of the primary and fundamental question of land monopoly and taxation, labor unionism has been based on a superficial analysis of economic conditions and problems. It has been assumed that the trouble with the working class is to be found mainly in the bad will of the employing class, and that by organizing for collective action and going on strike for higher wages and better conditions a solution of their difficulties could be reached. But neither unionism or strikes have solved or ever can solve the problem of employer and employee, "Labor and Capital"—so called; and all signs appear to show that during the last few months we have come to a time when this truth is being realized as never before.

As pointed out in last Year Book, the dawning consciousness of the futility of strikes has paved the way for the spread of socialism in the labor movement. Socialism, whose leading authority is Karl Marx, like unionism, had its first spread in European cities among the wage class. The day is fast approaching when the issue of socialism will have to be faced squarely by the American people. Its central doctrine is merely an extension of the labor union theory that the troubles of the working man are due to the capitalist who owns the tools and machinery of industrial production. While the earlier unionist merely asked for a larger share of what he produced, socialism demands that the private capitalist retire from the ownership of the plant, which thereafter shall become public property under democratic management and working class control. According to this theory, low wages are due to private capitalism itself, and must always necessarily continue so long as the "instruments of production" (i. e., factories and machinery) are owned and operated for private profit. The socialist platform, then, puts the *public* ownership of business over against the *private* ownership of business. This is the heart of the philosophy spreading thru the labor unions of Europe and America. It impregnates the English Labor Party which now contests with the Tory and liberal parties of that country for political power. It is at the basis of the I. W. W. and the Communist party in this country. Under the form of Bolshevism it seeks to gain power by revolutionary force and violence. Perhaps its frankest expression is in the preamble to the I. W. W. platform which openly declares that the wage class and the employing class *have nothing in common*.



### *Why American Farmers Go to Canada*

While unrest and strikes and socialism have been spreading in the United States, and while our middle classes and our business men have been asking what is to be done, the Canadian Government has had agents in this country taking away farmers by the carload and locating them in provinces under a new system of landholding and taxation whose beginnings we have already noted (Year Book, 1920, pp. 63, 64). Some time before the war, emigration had begun to flow from the United States to Canada. This movement was checked by the war; but it has now set in again. An interesting report appeared in the Chicago Tribune (March 1, 1920), from which we reproduce the headlines and a few sentences: "Illinois Tenants Quit High Priced Land for Canada. Forty-two Cars of Families Off to Manitoba Farms. Inquiry as to the cause for this exodus develops that the high price of central Illinois farm land is largely responsible. Values have assumed staggering proportions since the war. Ordinary farms that were regarded as worth \$200 to \$250 an acre before the war are now being sold all the way from \$300 to \$400 an acre. Officials of the Chicago and Alton railroad agree that the demand for emigrant cars has been greater this year than in many preceding years, indicating that there is to be a great exodus." When I mentioned these facts in speaking to an audience of business men at Springfield, Illinois, a local railroad agent arose to say that on the preceding day he had personally known of five farmers who went over his road to Canada.

That the British colonies in America and Australia are in advance of the rest of the world in their approach to the social problem is quite evident. In Canada alone, the policy of untaxing improvements and personalty, and shifting these fiscal burdens to land values, has produced a number of interesting developments during the last year which should be observed in connection with the emigration of American farmers to that country. The taxation of land values, instead of being a burden on the farming class (as frequently represented), makes land more available to the actual farmer by breaking up speculation in this great, common resource which God has placed here for all of us. In a community where the movable property of the farmer is exempt from taxation, and only land values are taxed, the producing farmer pays no more than under the old system of the general property tax; and he may even pay less; while at the same time land is more easily procured at low prices, so that rentals and interest on purchases are far lower than under the present way of holding land.

### *A New Idea in Taxation*

The Western Canada policy of taxing vacant land heavily and exempting movables from taxation makes it very difficult to hold the soil idle. The speculator must sell, and at a lower price than the land was formerly held at; so that real land users can secure a footing on reasonable terms. The speculator cannot add the tax to the price and

charge a still higher price (as many suppose). Thus, the Hudson Bay Company, which was chartered by the British crown two hundred and fifty years ago, and which has been holding vacant land all that time, has at last been forced by the new western tax policy to offer large tracts for sale. It is now putting advertisements in periodicals in the United States with the idea of attracting settlers to Manitoba, Saskatchewan and Alberta—just north of our Dakotas and Montana. These advertisements are worded so as to make it appear that the Company is very philanthropic; but the secret of the case is that they are being forced to sell because they cannot afford to pay the new taxes and still hold the land vacant. In the "Literary Digest" for May, 1920, they state that the land is offered at a low figure, and that there will be "no taxes on buildings, improvements, implements, machinery, stock, or personal property." This new policy is one of the talking points of the agents of the Canadian Government when approaching prospective emigrants in the United States; and, conversely, we have already seen that it is the high cost of land which is driving our people from our own country.

We have spoken of Western Canada; but one of the surprises of the year is the invasion of Eastern Canada by the movement for land freedom with such power as to shake the grip of the Liberal and Conservative parties on the government of the province of Ontario. This division of the country lies north of our entire Great Lakes region, and is the most populous province in the Dominion, numbering about two and one-half millions of inhabitants. Ontario contains Toronto, Ottawa, Hamilton and other cities, together with a large farming population. The new government of the province has been formed by a political combination of farmers, laborers and small business men; and one of its leading principles is the shifting of taxation from improvements and movables to land values. The same principle is favored by inference in the remarkable resolution adopted at a recent convention in Toronto by the Methodist Church of Canada, as follows:

"Whereas we believe the earth is the Lord's and the fulness thereof; that land was intended for the production of those commodities that are necessary for the sustenance and welfare of all the human race, and never for speculation; that speculation in farm lands contributes directly to the demoralization of rural life; that land speculation in cities contributes to the unhealthy congestion of the population, high rents and the high cost of living, despoils industry of its proper reward, and produces many other evils which press sorely on the working classes; that vast values created by the community should not go into the pockets of individuals, thus stimulating the gambling propensity in human nature, discounting honest work and encouraging the desire of men to acquire wealth without earning it, which is essential dishonesty, therefore *resolved*, That this conference expresses its strongest disapproval of these evils and injustices; and we believe it is the duty of the State to provide laws that will—as far as possible—prevent men from acquiring wealth without earning it, and by which these Divine gifts may be



used for the benefit of all. While this conference is of the opinion that the land question has become a serious ethical and religious question, we believe that it is not the function of the Church to outline a system of land reform; but it is the duty of a Christian people to set itself resolutely to find methods, thru legislation or otherwise, to alleviate, and, if possible, entirely abolish these evils and injustices associated with our land system."

It would be well to have this resolution read and explained in conferences of American churches, and adopted as it stands or with modifications. In accordance with the spirit of the utterance, it is the purpose of this department of the Year Book neither to formulate nor urge economic or political programs. Our aim is, rather, to show what is happening in the world—those changes, events, movements and tendencies which seem to us to be of fundamental significance in social progress. But in attempting to put on the screen a moving picture of the drama going on around us, it is impossible to avoid reference to the ideas and philosophies in the minds of the leading actors in the drama. Nor can we avoid expressions of judgment, both as to events and as to ideas and principles. In this, however, we only mean to spur the reader on to fuller study. We have tried to depict the rise of the great, overshadowing issue of social justice in our contemporary life. In the course of our sketch, the suggestion has been made that while the labor and socialist movements are sincere, their economic analysis is faulty and their programs largely wrong because they do not come squarely to terms with the basic monopoly of land. The issue emerges gradually, and, like all other questions, comes into public notice only by means of concrete developments. One of these developments, which has attracted a great deal of attention, is the recent unsuccessful attempt to form a new third party consisting of a combination of all the progressive elements in the nation.

### *Why the "Third Party" Failed*

Recognizing the failure of two old parties to go to the roots of present issues, a group of middle class liberals, "the Committee of Forty-Eight," called a conference in St. Louis in December, 1919; adopted a brief platform; and met again in the following July (1920) in Chicago at the time of the Labor Party Convention. It should be explained that the Forty-Eight movement is the direct outgrowth of the "National Party," which was formed during the war, partly under the lead of loyal Socialists, such as John Spargo. The National Party held two conventions, and issued a lengthy and cumbersome platform which featured public ownership of "basic industries," but which also emphasized land monopoly and land value taxation. The National Party went out of existence after the war; but the non-socialistic elements continued to struggle for a new party, resolving itself into the Committee of Forty-Eight, the number used being an attempt to preserve the "National" idea under a new form by referring to the forty-eight states in the Union.

The Forty-Eight platform adopted in St. Louis last December brought the land question into more prominence; there were not so many socialists in attendance as at the National Party Conventions; more "single taxers" were present; and the demand for public ownership was considerably reduced in scope. At Chicago in July, however, the leaders of the movement were compelled to face the consideration that if a new party of national proportions were to be formed at that time and place, some sort of compromise must be made with the Labor Party whose convention was also in session. The date of the two meetings was identical by pre-arrangement. The Labor group consisted of unionists and former members of the Socialist Party; and their platform was strongly socialistic, calling for public ownership and increasing control of business by the wage class. While both sides tried sincerely to compromise, the only basis on which they could have harmonized was one by which the Forty-Eight movement would be swallowed up in a socialistic propaganda of class warfare. Hence, the failure of the attempt to form a real third party at Chicago.

Nevertheless, the third party movement has helped to advertise the issue of land monopoly, and to make plainer the growing breach between European socialism and American individualism. Our American democracy has grown great thru the influence of our huge frontier; and it is in danger today by the comparatively recent absorption of the frontier in speculative holdings. Europe, in the same way, began to develop its modern social problems thru the wicked enclosure of the vast common lands in every country of the old world, the breakdown of the peasantry, and the overcrowding of the cities. The pressure in Europe was relieved by emigration so long as American land was cheap. But when our frontier was absorbed in speculative holdings, by the beginning of the twentieth century, Europe's safety valve was closed; the problems of the old world began to be reproduced in the United States; our farmers began to migrate into Canada; and the great war came on. Readers who wish to investigate the problem of the land further, may get from bookstores or from public libraries, Henry George's "Social Problems," and look up articles on singletax in the encyclopedias.

### ***The Railroads***

Students of the Year Book and the Herald will have our discussions of the railroad problem. We have spoken of the "Plumb Plan," offered by the railroad brotherhoods, proposing to deal in a fundamental way with the question of watered stock. This is the heart of the railroad issue. We have here a great public thoroughfare system, which is essentially public in its nature, like the streets of our cities, but which is, nevertheless, operated for private profit and not simply for service. Charges are adjusted for freight and passenger service in order to pay interest on capital which has no existence. We were enabled to go thru the war only by unified Government operation of the roads; but it is charged by the Plumb Planners that the railroad managers themselves



"sabotaged" the service during the war in order to discredit the Government. There was no Government ownership at all, but merely control by the Government. The return of the roads to private control by the "Esch-Cummins" bill has resulted in much uneasiness on the part of the employees and has provoked disastrous strikes. The President very tardily appointed a railroad wage board which has allowed increases of about six hundred millions of dollars (\$600,000,000), the same being followed by increases in passenger and freight rates amounting to fifteen hundred millions (\$1,500,000,000). Instead of being settled by the new law, the railroad problem is still unsolved and more troublesome than ever. Private ownership of the railroads is proving to be more and more of a blockade to general business.

Our social progress during the past year has been marked by the new emergence of these economic and political problems, in which all minor issues (such as charity organization, race questions, etc.) are overshadowed. In the northwestern states, for instance, whole communities are dividing into groups for and against the farmer's movement known as "The Nonpartisan League," which was sketched in last Year Book. The League has come victoriously thru another political fight in which its possession of the North Dakota State government has been contested more hotly than ever by the Big Interests. The League is growing in South Dakota, Minnesota, Wisconsin, Montana, Idaho, Nebraska, and other states, having a total membership of over two hundred thousand. It will probably soon capture the government of South Dakota. Information and free pamphlets can be obtained by addressing William Lemke, Pioneer Building, Fargo, North Dakota.

During the year, the writer has had the privilege of addressing a number of Evangelical churches; and, as one reared in a sister denomination, the Congregational, he takes this opportunity to testify to the progressiveness, spirituality and patriotic Americanism of the Evangelicals. If the purpose manifest in this branch of the Church Universal can be made nation-wide in the organized religious forces of the United States, the Kingdom of God will come with power.



**THE SEMINARY BOARD****Eden Seminary, St. Louis, Mo.**

Eden Seminary is the theological school of the Evangelical Church in America. Besides giving the students a general view of theology in its various branches, the course aims to prepare men for the actual ministry in the Evangelical Church.

Graduates from Elmhurst Academy and Junior College are admitted upon recommendation of the faculty of that institution. Students from other institutions are admitted after examination.

Twenty-eight candidates for the ministry graduated in May, 1920. The present enrolment is 75.

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Elmhurst is the logical preparatory school for young men who expect to enter the theological seminary. The classical course is also the finest kind of preparation for any of the professions. Our graduates are known as resolute and successful students wherever they have gone.

The 50th school year began on Sept. 8, 1920.

The present enrolment is 136.

For further particulars address

REV. H. J. SCHIEK, President,  
Elmhurst, Illinois.



**FORWARD IN OUR MISSION WORK****THE FIELD—OUR HOME LAND****The Objectives****1. DENOMINATIONAL WORK—CHURCH EXTENSION**

Planting and maintaining new churches in needy localities for people of our own faith: (a) In large cities; (b) in town and country; (c) among the Russo-Germans; (d) in the West and on the Coast.

**2. WORK IN SPECIALIZED FIELDS.**

(a) Immigrant and Seamen's Mission at Baltimore, Md., and Galveston, Texas; (b) City Rescue and Social Settlement work; (c) prospective work among the American Indians.

**The Needs****1. THE NEED OF WORKERS.**

(a) For denominational work we need an increase of twenty-five per cent in our present force, i. e., twenty additional home mission pastors for 1921.

(b) For special work we need four men (not necessarily ordained) specially trained for city work, and six trained women for city work.

**2. FINANCIAL NEEDS FOR 1921.**

Present budget, 80 workers, \$50,000.00; City Mission work, \$10,000.00; new work, \$20,000.00; salary increase, for 80 workers, 15,000.00; additional for administration, \$5,000.00; total \$100,000.00.

**THE CHURCH EXTENSION FUND**

This fund aims to assist struggling mission churches in acquiring their own church homes. Assistance is in the form of loans, made upon recommendation of the District boards for home missions to churches who are incorporated, in possession of a building site and able to furnish adequate security.

At this time the fund represents a capital of \$141,000 distributed among 120 churches, in 27 different states and provinces of the Union and Canada. Unfortunately, it is not yet possible to grant every application made, and a much larger working capital is imperatively needed.

Men and women of means can help splendidly by remembering the fund in their last will and testament.

Ask for special form of bequest.

Address all communications in regard to the work to Rev.

Theodore Braun, 1511 College Ave., St. Louis, Mo. Payments on loans should be sent to the treasurer, Mr. H. W. Huning, 3921 N. 19th St., St. Louis, Mo.

### **THE IMMIGRANT AND SEAMEN'S MISSION**

Baltimore, Md.

#### **THE PURPOSE**

The purpose of this mission is: (1) to serve the immigrants at the pier when landing, at the Immigrant Home when seeking shelter or help, and here in the city when employed but still in need of spiritual or social service; (2) to assist emigrants who leave this country for good, as well as tourists, especially members of Evangelical congregations, who visit Europe by way of Baltimore; (3) to help the seamen in port by conducting services on board their ships, visiting the sick among them in the city hospitals, providing a reading and rest room for them at the home, and arranging for suitable social gatherings.

#### **THE WORK**

On account of the war our threefold work has come to a standstill. Due notice of the resumption of our work will be given in the Evangelical Herald. Chairman of Board, Rev. Wm. Batz, 923 S. East Ave., Baltimore, Md.

### **THE BOARD FOR FOREIGN MISSIONS**

#### **LOOKING BACKWARD**

New workers could not be sent out since the 1920 issue of the Year Book appeared, but the men and women in the field have continued along the old lines of work, preaching, teaching, distributing medicine, training Indian workers, and equipping and organizing their Christians for evangelistic work.

A careful survey of the field shows the following:

In terms of square miles, 13,000, almost the area of Switzerland.

In number of villages, 8,000, meaning 8 thousand groups of people with needs as well as the opportunity of Christian service.

In number of human souls, 1,465,300, of whom only some 3,800 are at present in direct connection with the body of the Christian Church.

The staff now includes three Indian pastors, ordained in 1920.

As soon as possible, it is planned to send an ordained man, a missionary doctor and wife, and three zenana ladies.



In Honduras, Pastor H. A. Dewald, San Pedro, since Jan. 1, 1920, made thoro investigations and advises taking up definite work promptly. Preliminary work is to be inaugurated by sending out one ordained man and wife and one lady teacher.

#### AT HOME

\$137,000 for India; \$22,000 for Honduras; \$50,000 to assist the war-stricken missionary societies of Germany and Switzerland.

### BOARD FOR MINISTERIAL PENSIONS AND RELIEF

REMEMBER THEM THAT SPAKE UNTO YOU THE WORD OF GOD. Heb. 13: 7.

#### Who Are They?

They are 103 retired Evangelical pastors, 182 pastors' widows with 38 small children. Most of them have little or no means. No one feels the high cost of living more acutely than they. The honor of our Church, which they served so faithfully, demands that we remember them.

#### How Have We Remembered Them in 1920?

In annuities and special relief appropriations, they have received a total average of \$191 per family, and for 1920 each family has been promised an increase of 20%.

#### How Ought We Remember Them?

Support the Evangelical Forward Movement, which endeavors to create a fund of \$200,000 in 1921 with the aim of raising it to \$1,000,000.00 in the next five years. The interest of this fund will enable us to remember them with the modest pension of \$225.00 for widows and \$305.00 for retired pastors.

At Blue Springs, Mo., our Church has a tract of land with six cottages, where a few of the retired workers or widows may find a home. The need for more cottages is imperative.

Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

Get complete, authoritative and up-to-date information about every kind of Evangelical church work by reading regularly THE EVANGELICAL HERALD, weekly, \$1.50 per year. Send all orders and remittances to EDEN PUBLISHING HOUSE, 1712-18 Chouteau Ave., St. Louis, Mo.

**EDEN PUBLISHING HOUSE**

1716-22 Chouteau Ave. St. Louis, Mo.

**Give Our Periodicals a Trial****THE EVANGELICAL HERALD**

is the paper for Evangelical churches and homes, at \$1.50 per year.

**THE EVANGELICAL TEACHER**

is a monthly educational magazine devoted to every kind of Evangelical teaching. Single copies \$1.00 per year.

**EVANGELICAL TIDINGS**

is a weekly especially designed to meet the needs of the young people and the Sunday school. Single copies \$1.00 per year.

**THE EVANGELICAL COMPANION**

aims to interest the boys and girls of the Intermediate Grade. Single copies 75 cents per year.

**THE JUNIOR FRIEND**

wants to reach the boys and girls from eight to twelve years of age. Single copies 60 cents per year.

**THE CHILDREN'S COMRADE**

for the little ones under eight years of age. Single copies 50 cents per year.

**Sunday School Helps****THE BIBLE STORY QUARTERLY**

with the explanations graded for the Primary, Junior and Intermediate Departments. Fifteen cents per year regardless of quantities. Colored Lesson Pictures and a Picture Roll are also supplied with the Bible Story Quarterly, the former at Four Cents per quarter, or Fifteen Cents per year, the latter at Five Dollars per year.

**THE ADULT BIBLE LESSONS**

The price is Twenty Cents a year, regardless of quantities.

**OUR WORK IN INDIA**

A quarterly especially concerning our work in India. 10 cents a copy per year.

**OUR MISSION SUNDAY**

A two-page monthly leaflet published to promote the interest in missions in our Sunday schools. 7 cents a copy per year.



## **The Evangelical Idea In Terms of Christian Life and Work**

We are entering a new period in the history of the world and the development of the kingdom of God. Traditional views and institutions are being critically examined, existing ordinances and customs are being challenged, and only living and eternal truth has any prospect of withstanding the attack.

The Church must give consideration to all these doubts and questionings, nor dare she ignore even the widely prevalent revolutionary tendencies of the day. She does not need to fear either challenge, criticism or attack as long as she holds to her confession of Jesus Christ as the Son of the living God, and the Saviour, Redeemer and Lord of men, and recognizes His Gospel, the word of truth and life, as the very heart of her life and power. The gates of hell cannot prevail against the Church as long as she remains true to the conviction and confession that Christ alone can satisfy all needs of the human heart and solve every problem of human life. In discussing the subject "The Evangelical Idea in Terms of Christian life and Work" it will be our chief concern to make clear the character of the Evangelical Church in her relation to the religious and moral demands of the new era. In other words, the question to be answered is: How does the Evangelical Church in America, with the measure of spiritual power entrusted to her, expect to meet the religious and moral needs of the new period of world and church history we are entering?

Any attempt to set forth the Evangelical Idea in terms of Christian life and work immediately suggests the question: "What is the Evangelical Idea?" Much has been spoken and written about it and altho it has often been appealed to in discussing moral, religious and ecclesiastical questions, there has been lacking an authoritative and exhaustive definition, so that too often mere personal feelings were regarded as decisive, which naturally caused much confusion and difference of opinion on important and practical questions. Clearly, we owe it both to ourselves and to our fellow-believers in other denominations to state definitely and unmistakably just what we mean when we speak of the Evangelical Idea. The present writer by no means claims either authority or ability to give a final and authoritative definition of the Evangelical Idea. All he aims to do is to point out some of the fundamental principles that determine its content.

At the outset, however, let us bear in mind that both by derivation and definition the term "Evangelical Idea" implies the living and active power of the Gospel of Jesus Christ, and that in so far as by this term we seek to describe the particular manner in which the living and active power of that Gospel reacts upon the needs of the human hearts and the problems of human life, a final exhaustive and authoritative defini-

tion of the Evangelical Idea will never be possible. If life in general is action from an inner motive, a constant adjustment to changing physical conditions, then the spiritual life generated by the Gospel of Jesus Christ is action from an inward spiritual motive, a constant adjustment to changing moral and religious conditions and circumstances, and no hard and fast expression for its outward manifestation may be found, because every attempt to limit it to rigid forms will only hinder or render ineffective the living force which it possesses.

### *Some Fundamental Conceptions*

Nevertheless we need not lack clearness as to what is meant by the term "Evangelical Idea." Tho physical life may not be expressed in a rigid formula, its development and expression is nevertheless determined by definite and clearly recognizable principles. The same is also true of the development and expression of spiritual life. In the Year Book for 1918 there appeared an article entitled "The fundamental Principles of the Reformation," being a paper read by Pastor The. Oberhellmann, of St. Louis, at the conference of the Missouri District, in April, 1917, which, in brief but excellent manner sets forth the material and formal principles of the Reformation, and the ideal principle of the Evangelical Church. This article, we believe, contains the essential meaning of the Evangelical Idea, and for the present purpose we may condense its content into three fundamental propositions:

1. *The living personal realization of salvation by the grace of God thru faith in Jesus Christ as an actual inward experience is fundamental to the Evangelical Idea, Rom. 3: 28.*

2. *The living, regenerating and victorious force behind this personal experience is the eternal and inexhaustible truth of the word of God, the sole, infallible and abiding guide of Christian life, teaching and conduct, 1 Pet. 1: 25.*

3. *The endless variety of ways in which the Spirit of God brings about this living experience in the life of the individual, as well as the inexhaustible diversity with which the Gospel of Jesus Christ manifests itself in the world and in human thought, makes the inward unity of His disciples, for which our Lord prayed so fervently the same night in which He was betrayed, John 17: 21, an essential condition for the existence and progress of the rule of God on earth.*

In this extremely condensed statement we have the essential elements required for making clear the Evangelical Idea in terms of Christian life and work. For upon this living experience of salvation rests both the *inward* freedom from the law of sin, and also the *outward* freedom from every kind of moral compulsion. And this freedom of heart and conscience is made definite and assured by the sanctifying knowledge of Jesus Christ, His person and His work, in the light of which every human question is solved. On the other hand, this freedom of life and thought is maintained and strengthened by the unity of the Spirit in which the often sharply evident differences of opinion and diversities of experience balance and supplement one another. In the



following we shall endeavor to make clear the Evangelical Idea in terms of Christian life and work by applying these principles to the life and work of the individual Christian and to the Christian congregation.

### **The Evangelical Idea and the Individual**

The heart and center of Christianity is the new inner life awakened in the heart of the individual thru the word of God. It is by means of the word of God that the Holy Spirit calls and enlightens and brings about a change of heart and true faith, from which in turn proceed justification and sanctification. Regeneration, i. e., the birth of the new life in man, is wrought by the triune God in baptism thru water and the Spirit. The essential element of the Evangelical Idea is thus the fundamental fact that the living experience of salvation, the birth of the new inward life, rests neither on human knowledge, the human will or human emotions, but *solely on the influence of the divine life.*

Any attempt to make the awakening of the new life, without which there can be no true conception of Christianity, in any way dependent upon human influences, methods or activities must therefore be immediately and emphatically rejected and condemned. A real spiritual awakening can never be due to mere excitement of the emotions, a transient expression of the will or the acceptance or belief of historical facts, or of creeds or confessions. True spiritual life is born only thru the influence of the Holy Spirit in the travail of a sincere and searching self-examination in the light of God's truth, a thoroughgoing humiliation and surrender to it, an intense longing for the new divine life and the readiness to sacrifice and do to death the old sinful life at any cost. Only such a real spiritual rebirth can clarify and purify mind and conscience and pave the way for a permanent change of heart, with conviction and confession of sin, renunciation of sin and a longing for the saving grace of God.

Such a new spiritual life will naturally seek expression in constant prayerful communion with God, in personal and family devotions, and in continued systematic study of the Bible in the home and the Sunday school. The absence of such an expression should cause serious doubt as to the reality of the Christian experience.

### ***Spiritual Life Means Spiritual Growth***

Only out of such an awakening, which stirs up and sobers the innermost heart life, can a normal and fruitful expression of spiritual life arise. For life means growth, and growth means inward *strengthening* and outward *fruitfulness*.

The inward strengthening of the new life naturally begins with conversion, the result of regeneration, i. e., with the faithful acceptance of the new life wrought by God. Here also the divine influence will naturally make itself felt, and the individual has really only to decide whether or not and to what extent he will permit the divine power to

become effective, and even in this decision the Holy Spirit exercises the determining influence, Rom. 7: 18 comp. w. Phil. 2: 13.

Conversion is thus neither a mere oral profession of Christianity, or the formal affiliation with a congregation, nor the acceptance of outward moral obligations. By virtue of the grace of God real conversion makes itself known as an actual acceptance of the new life wrought by God, by means of which it becomes actually possible for the spiritually awakened person to leave the broad way and to give proof of the presence of Christian life by walking in the narrow way. The testimony of the Holy Spirit gives to those justified thru faith in Jesus Christ that inward joy and assurance of the sonship of God thru which the believer grows in the grace and knowledge of Jesus Christ, 2 Pet. 3: 18; to become a *new creature*, 2 Cor. 5: 17, i. e., to pursue *holiness*, without which none can see the Lord, Phil. 3: 12; Heb. 12: 14.

And this process of sanctification is also a work of divine grace by means of which *the Holy Spirit* transforms and daily renews the whole life in word and deed and makes it acceptable to God. It is a *development of life*, not the mere performance of outward religious duties, or the methodical adherence to a moral way of living. By means of the new inward life planted into the heart, and the growing personal fellowship with Jesus Christ, the old sinful life gradually loses its former attractiveness and the new Christlike life gradually develops in life, word and deed. Perfect holiness, however, in the sense of absolute sinlessness, is practically impossible as long as we dwell in a carnal body.

Since one's relation to earthly possessions is a vital part of human life, it is clear that it also must be brought under the influence of the Spirit of God. The knowledge and exercise of true Christian giving, i. e., the recognition of *God's ownership* of all we possess, and of *man's stewardship*, according to which he actually sacrifices, cheerfully, voluntarily and regularly, a definite portion of his income, is a natural and essential part of sanctification. See Mark 12: 41-44; Acts 4: 32-37; 1 Cor. 16: 2; 2 Cor. 9: 6, 7.

With the inward strengthening of the new life there goes hand in hand its outward fruitfulness. Life brings forth life, and the exercise of the new life naturally carries with it the influence of divine power on other lives and groups. Thru the living testimony of a life gradually growing more and more godly, and especially thru the public preaching of the Gospel of the grace of God in Jesus Christ, the Son of God, as the crucified and risen Redeemer and Lord of sinners, the living, regenerating and sanctifying power of the word of God is spread abroad and thus reveals its victorious life and power in human society.

### *Spiritual Freedom and Unity*

This growth and development naturally demands such a measure of inward and outward freedom as will permit the new spiritual life to unfold and exercise its power to the fullest extent. Truly divine life will no more suffer the limitations of hard and fast doctrinal formulas, or rigid legalistic ordinances, than physical life can be confined within ar-



bitrary limits. Only the living truth in Jesus Christ makes truly and perfectly free, John 8: 31-36, and every disciple of Christ is called to this fullness of the freedom of the children of God, Rom. 8: 21; Gal. 5: 1, 13; James 1: 25. Thru the inward freedom from the law of sin and the slavery of the carnal body which is wrought by Christ, Christians, instead of desiring to rule according to the natural man, are enabled to exercise their freedom in voluntary service of their Lord and their fellow-men, according to the measure of their talents and abilities. The more one has become really and perfectly free thru faith in Jesus Christ, the less will he be inclined to use this freedom as a cloak of wickedness, indolence and indifference. True Christian liberty seeks no selfish satisfaction of earthly or carnal desires, but only truth and righteousness; it cannot be content with the mere negation of existing ordinances or opposition to prevailing views, it is rather positive and constructive; like Christ himself it aims not to destroy but to fulfill. A Christian's freedom is known not by what he seeks for himself but by what he is ready to sacrifice in the interest of others and the whole body of Christ, and by his readiness to labor voluntarily, generously and enthusiastically for the Lord's cause in the world.

And the more the Christian who has thus gained his perfect liberty enters into the understanding of the glorious liberty of the children of God, the more will he also attain the growing knowledge of the *unity of the Spirit*, which, on the fundamental basis of a personal relationship to Jesus Christ and inward fellowship with Him, does not judge others but concedes to them the same measure of freedom of thought and action which he claims for himself, that spiritual broad-mindedness which not only tolerates differing manifestations of the inward life but, with due appreciation of the diversities of gifts and functions, recognizes and esteems it as a further manifestation of divine life and power, just as the body is not one member but many, and again the members are many and the body one, 1 Cor. 12.

### The Evangelical Idea and the Congregation

The thought of fruitfulness, of freedom in the exercise of spiritual life, and of the unity of the Spirit, naturally leads over into the relationship of individual Christians to one another, which brings us to the second phase of our discussion, that of the Christian congregation as a visible local fellowship of believers in Jesus Christ.

The word "church," probably derived from the Greek word *ku-riakon*, which means "belonging to the Lord," is the rendering in the New Testament of the Greek word *ekklesia*, which was first applied to the Christian society by Jesus himself, Matt. 16: 18. Until then Jesus had spoken only of the kingdom of God, or of heaven, a term which had its roots in Old Testament teaching, and which was familiar to all spiritually-minded Jews of His day. When it became clear, however, that the Jewish people as such would reject Him, and that His society must grow along independent lines, a new name was needed, altho it by no means abandoned the ideas which the former name conveyed.

Indeed, Matth. 16: 19 places the two terms into the closest possible relationship to each other. The word "church" occurs again in Matth. 18: 17, where it appears that Jesus conceived of it as a society possessing powers of self-government, in which questions of discipline, and therefore all other questions affecting the welfare and conduct of the society, were to be decided by the collective judgment of the members. In Acts the word is regularly used to designate the society of Christian believers, and it occurs both in a local sense, 5: 11; 8: 1; 13: 1; 15: 22; 18: 22, and in a wider universal sense as denoting the sum total of existing churches, 9: 31, also 1 Cor. 10: 32; 12: 28; Eph. 1: 22; Col. 1: 18, 24. For the present we are concerned only with the local church.

### *Fundamental Ideas*

From the foregoing it is evident that the New Testament writers use the word to designate an organized community acknowledging the Lord Jesus Christ as supreme ruler and meeting—statedly or as opportunity offered—for religious worship and mutual edification. The fundamental ideas embodied in the meaning of the word "church" as used in the New Testament are those of *faith, fellowship, unity, consecration and power*, and if the churches of today are to conform to New Testament standards these ideas must be continually re-emphasized. Jesus could not begin to build His church until Peter had given expression to his faith in Him, and the Church cannot exist without men and women of such faith. And wherever Christian congregations stand for such a faith, the gates of hell shall not prevail against them.

If believers in Jesus Christ are thus vitally joined together by faith in Him, they are also naturally joined to one another, Rom. 12: 15; 1 Cor. 12: 27. The members of a church are called "brethren," and fellowship is put on a par with the apostles' teaching and the breaking of bread and with prayer, Acts 2: 42. This fellowship is first expressed in a community of goods, Acts 2: 44, and later in ministrations and charity, 2 Cor. 8: 4; Heb. 13: 16, but most clearly and sacredly in the Lord's Supper, 1 Cor. 10: 16, 17; Eph. 5: 30.

That there must be unity of aim and effort in an organization thus constituted, goes almost without saying. No house divided against itself can stand, and next to lack of faith no greater affliction can come to the society of Christian believers than lack of unity in aim and purpose, of complete and comprehensive cooperation.

The members of the churches are called "saints" in order to express both their separation from the world by means of God's electing grace, which makes them the chosen people of the new covenant, and to indicate the ideal of holiness at which they are constantly to aim, even tho they often fall far short of the ideal. Because those who are in Christ are a new creature, they are called to consecration, 2 Cor. 6: 17; 7: 1. Paul sees the members of the church as they are to be, and it is by "the washing of water with the word," by the progressive sanctification of its members, that the church herself is to be sanctified and cleansed.



### ***The Congregation Must be Spiritually Minded***

If the facts just set forth mean anything at all they set out in bold relief the essentially spiritual character of the congregation, which must therefore be regarded as determining the character of all its activities. And it is this feature which can hardly be overemphasized today. In our conception of the Christian congregation we must hold firmly to the fact that it is essentially a society of *believers* in Jesus Christ, not one of thinkers or workers, or even of worshippers, Acts 2: 44; 4: 43; 5: 14; 1 Tim. 4: 12. Nor is a believer in Christ merely one who intellectually accepts as true what is generally regarded as the teaching of the New Testament, but rather one who has personally laid hold of Christ as his Saviour and thus entered into that vital relationship which results in a new creation, 2 Cor. 5: 17. The churches of the New Testament were composed of persons who professed faith in Christ, and who were believed to have been regenerated, and who had been baptized. The local congregation must therefore give first attention to having its members conform to the ideal thus set up.

What makes a congregation strong is not numbers, nor efficient organization or management. Every person received into a church should understand that this privilege comes to him or her only as a result of spiritual *aspirations*, and that it carries with it definite spiritual *obligations*. There is no better time to make this clear than during confirmation instruction, when young people, after proper instruction, can be most easily made to appreciate the real character of membership in the congregation, and when it should be presented as the goal and climax of expression for the spiritual life. To seek members because of their wealth, social standing or some special ability is to disobey both the spirit and the letter of the church's charter, to deny its essential character, and to defeat the very aims for which Christ established it. The real power of a congregation lies not in fine buildings, strong organizations or financial resources, but in the spiritual life and energy of its members as it becomes manifest in the Christian life and conduct and in their service to the community and to mankind. The church's peculiar glory is not a stately edifice, an eloquent preacher or a multitude of trained workers, valuable as all these are, but the faith, fellowship and unity of the members and their intimate relationship to the Head and Founder of the Church.

Out of this there will naturally follow the spiritual power and earnest consecration which brings forth the strong and general desire to sit at the feet of Jesus and, by listening to His words, seek to possess *the one thing needful*. For such members it will be impossible to partake of the Lord's Supper merely as an outward custom or a sign of formal connection with the church; they will rather come to the Lord's table hungering and thirsting after righteousness, and for the closest possible communion with their Lord and Saviour.

Since true membership in the church depends upon the personal faith of the individual believer, and his vital relationship to Jesus Christ as Saviour, Redeemer and Lord, it is only right that this fact

be officially recognized by what is called "individual membership." In view of Gal. 3: 28 *any discrimination between men and women members is wholly unjustifiable*. Any one who has publicly confessed his or her faith in Jesus Christ is thereby a member of the church established by Christ, thereby automatically enjoying all the privileges it confers and assuming all the responsibilities that go with it. The manner in which such privileges and responsibilities are to be exercised naturally depend upon the age and the abilities of the members and are determined by the local congregation.

### ***The Missionary Obligation***

Where the members of a congregation are vitally related to Christ as their Lord and Saviour as members of His body, it will be impossible for them to be content with meeting for their own religious and mutual edification. The more real and vital their relation to Christ becomes, the more they will be impelled to communicate the spiritual life they have experienced to those who are still without. Every live congregation will feel the necessity of becoming *actively evangelistic*, i. e., to preach and teach the Gospel to all who have not yet come to believe in Jesus Christ as their Saviour, Redeemer and Lord.

No real believer can note without deep regret and concern the spiritual indifference and indolence of the masses of our people, as reflected by the widespread neglect of the public services of worship. There are of course various reasons why the Gospel message does not attract so large a percentage of the people (it is estimated that 60 percent of our people are practically untouched by the churches,) but *the fact* cannot be faced without deep anxiety both for the welfare of the people and the future of the Church. Being thus without spiritual influence this vast mass of humanity is all the more subject to the sinister and demoralizing influences of their own sinful hearts and the temptations of the world and the evil one, which, besides depriving them of the temporal and eternal blessings of the Gospel, also makes them a constant source of spiritual peril for members of the church. Both their own protection and compassion with those who are sheep without a shepherd should impel church members and their leaders *to hold themselves responsible* for reaching these multitudes with the Gospel.

Even the Old Testament condemns the unfaithful shepherds of the people, Ezek. 34, who have neglected their spiritual responsibilities. And Jesus himself, we are told, early in His ministry made it His business to look especially after those who were spiritually uncared for, Matth. 9: 35-38. The Twelve and the Seventy were sent out to seek the lost sheep of the house of Israel, Matth. 10: 6, and Jesus declared that to seek and save the lost was His own special mission, Matth. 18: 11. And His great final commission to His disciples is clear, emphatic and convincing, Matth. 28: 18-20; Acts 1: 18. The early churches had a special order of men whose work was that of announcing the glad tidings of the Gospel to those still ignorant of them, Eph. 4: 11, and



as they were not pastors of particular churches, they were able to go from place to place. Philip, Acts 6: 5; 8: 5; 26, 40; 21: 8, and Timothy, 2 Tim. 4: 5, are well known examples. In view of her own spiritual character, and for her own sake, as well as in the interest of the kingdom of God, no congregation dare ignore or disobey this direct command of her Head and Founder.

Nor does the fact that improper and sensational methods have been used to make people give heed to the preaching of the Gospel and for impressing its truths upon them afford any reason or excuse for such neglect. The responsibility for evangelizing the multitude outside the Church must be faced by every sincere Christian, and the one duty is not that of judging others but of doing one's best to meet the responsibility. There is no reason at all why Evangelical churches should do less than others in this respect, all the less so as *the Lenten season offers a splendid opportunity* for inviting persons not connected with the church, awakening new spiritual life and reconsecrating the entire church membership.

While the Church cannot *convert* any one—that is the prerogative and the task of the Holy Spirit working thru the word of God—the churches can by preaching and teaching the words of God be instruments of the Holy Spirit in calling and enlightening the unrepentant and unbelieving, so that He may lead them to repentance and faith and perform for them His work of justification and sanctification. Every congregation should be fully awake to its evangelistic opportunity and responsibility and make special provision for enlisting in this work the aid of any and all members who can be of help. There should also be a special denominational commission authorized to promote and direct such evangelistic effort and surround it with the necessary safeguards, that everything may be done decently and in order.

### ***Why the Gates of Hell Prevail***

While the above apostolic admonition, 1 Cor. 14: 40, refers primarily to prophesying and the exercise of spiritual gifts in general, it seems quite evident that its meaning includes much more. In view of the spiritual character of the congregation and its members the lives of the members as well as the activities of the congregation must naturally also be decent and orderly. In 1 Cor. 5: 13, Paul directly commands: "Put away the wicked man from among yourselves," which is merely a repetition of an ancient law of the Jewish Church, Deut. 17: 7, 12. The Christian congregation which suffers unrepentant sinners in its midst destroys the very heart of its life and harbors an enemy that must sooner or later bring about decay and corruption. It is no accident that Jesus mentions as the next step in the development of the congregation, after its spiritual foundation, Matth. 16: 18, the proper method of *self-discipline*, Matth. 18: 17. Evidently He wanted it clearly understood at the very beginning that the congregation could not afford to permit unrepentant offenders among its members without endangering its very existence.

And the same principle applies just as clearly to the congregation itself in the conduct of its temporal affairs. Here also everything is to be done decently and in order, i. e., in a manner worthy of the Lord who is the Head and Founder of the Church, above any reproach or criticism, and with due faithfulness and efficiency. The conduct of the congregation's affairs is to be in the hands of persons of blameless character and evident ability, 1 Timothy 3: 1-13. It is safe to say that the reputation of the church has nowhere suffered so severely as in *the matter of raising the money needed for its work*. Nothing can be more unworthy of the Lord than to obtain funds for the carrying on of His work by means of fairs, entertainments, bazars, commercialized amusements, or even more or less open gambling, and nothing has brought so much reproach and disgrace upon the Church in the eyes of the world. For a congregation or any of its societies or agencies to appeal to worldly, human instincts such as pleasure or profit for raising the funds it needs is to deny its spiritual character and to become fashioned according to this world. Money secured in this way is "tainted" as effectively as tho it were obtained by direct illegal or fraudulent methods. The principle of Christian stewardship and the Christian method of giving referred to on page 45 represent the only biblical and therefore the only legitimate method of meeting the expenses of the congregation and supporting the work of the kingdom. Self-evidently the income and expenditure of the congregation are to be handled in the most business-like and responsible manner that can be devised.

### ***Leadership in the Church***

In thus realizing the ideals of Jesus in the life and work of the local congregation its leadership is naturally of the utmost importance. In this connection the fundamental fact that, in accordance with the whole character and purpose of the church, Christ himself is the head over all things to the church, Eph. 1: 22, must not be lost sight of under any circumstances. It is also self-evident that the Church, as conceived by Christ and as originally organized by those possessing the fullest measure of His Spirit and therefore best able to apply that Spirit to the practical needs of mankind, could have no official priesthood or regular ecclesiastical order of leaders. In the light of Christianity the whole conception that men can have no access to God except thru a class of priests which represents men before Him necessarily vanishes. By virtue of their relation to Christ all believers have direct approach to God and consequently, as this right of approach was formerly a priestly privilege, all believers are priests, Rom. 12: 1; 1 Pet. 2, 9; Heb. 13: 15, 16. That none *needs* another to intervene between his soul and God; that none *can* thus intervene for another; that every soul may and must stand for *itself* in personal relationship with God—such are the simple elements of the New Testament doctrine of the priesthood of all believers.

In this sense the early churches were really little independent spiritual democracies, with no distinctions of rank between "clergy"



and "laity." For about three centuries there were no clerical orders of any kind, only a variety of spiritual gifts and a diversity of ministrations, 1 Cor. 12: 4-11; Eph. 4: 11. The great variety of gifts manifested in the several churches was controlled by the same Spirit; the offices were elective, not appointive, and the churches were bound together, not by the authority of one church over the others, or by that of one person, but by brotherly feelings and sympathy.

Thus the free spirit of Christianity expressed itself in free congregations, in which every member was to enjoy full freedom to develop his or her own particular gifts for the welfare of the whole body. There was a real spiritual democracy, i. e., true faith in the people and equal spiritual rights, opportunities and responsibilities for Jew or Gentile, slave or citizen, male or female, Ga 1. 3: 28. There can thus be no real distinction between a so-called laity and the ministry; the pastor is not an autocrat or a priest but a leader of equals, specially trained and ordained for special service in the interest of order and decency in the church, 1 Cor. 14: 40, and the members, men and women, are entitled to *equal rights and opportunities* for developing their special gifts to the glory of their Lord and the welfare of the congregation and the Church in general. And pastor and people are *equally responsible* for the growth and efficiency of the church in faith and works. In the organization of the congregation all members are to have equal rights to every office and field of service, as far as ability, age and experience qualify them for such service. Discipline in the church is not a matter for one-man authority but is to be exercised by the congregation as a whole.

This democracy in the Church needs to be much more fully worked out. Too many ministers still regard their office as a special order and privilege, rather than a special opportunity for consecrated service, and aim to master and control rather than to minister. Too many members in the churches claim special privilege or ability and there is far too little opportunity for all the members to serve with their special gifts. Both in the churches and in the Church at large the members are entitled to a larger freedom of opportunity, a more general recognition of their equal rights, a better chance to use their gifts in the interest of the congregation and the work of the whole Church. Too often also laymen do not realize and take advantage of the opportunities they could enjoy and are content to let a little group "run" the church; too often their indolence or indifference passes the whole burden on to the pastor, because the spiritual character of the congregation is not recognized or taken seriously enough.

The annual every-member canvass is the most effective method of keeping all individual members informed of the work of the congregation and its needs, and of giving all the same opportunity to interest themselves in its support and progress. There is little possibility of a group of persons "running" the affairs of the congregation, or of shifting all the burdens upon the pastor, where the every-member canvass is carried out regularly, thoroly and intelligently.

### *The Power of the Keys*

When Jesus founded the church upon the faith professed by Peter He gave him the *power of the keys*, i. e., of opening the kingdom of God to Jew and Gentile, Acts 2: 41; 10: 34-38; 15: 7, and also that of binding and loosing as well as that of forbidding and permitting, in other words, the power of regulating the spiritual life of the church, which was afterward extended to all disciples, Matth. 18: 18, just as the power to open the gates of the Kingdom was afterward extended to all disciples, Matth. 23: 18-20, a task which they could perform only as Christ himself was with them always and endowed them with power from on high.

This power of the keys was first exercised by the apostles, i. e., the Eleven, only in the ministry of the word, which was both general and local. In Acts 6: 2-4, however, we read of another ministry being established, that of the tables, and the persons chosen for this purpose—the apostles evidently did not claim the right of appointing them—before long also undertook to assist in the ministry of the word, as the examples, of Stephen and Philip show, 6: 8-10; 8: 5-11. The general ministry of the word seems to have been considered the sphere of the apostles, prophets, evangelists, teachers, and other persons with special gifts. The name apostle, however, was given to many others besides the Eleven and Paul, Acts 14: 14; Gal. 2: 7-9; Rom. 16: 7; 1 Thess. 1: 1-6, etc. The local ministers, who were called elders, bishops or pastors, seem to have had control of local affairs, membership the observation of ordinances, and the general oversight, that everything might be done decently and in order.

It is evident, therefore, that what distinctions there were in the apostolic churches referred wholly to fields of service and not at all to rank or authority. There is in the New Testament no warrant for ecclesiastical grades in the ministry of the churches; on the contrary, each local church was conceded the right to manage its own affairs and considered competent to perform every function necessary to its existence and welfare. The church in Rome exercised all the functions of a congregation without apostolic oversight, and even the mother church at Jerusalem claimed jurisdiction over the conduct of the apostles, Acts 11: 1-4.

In the sense of the apostolic church the ministry of the word is thus the regular and official preaching of the word and administering of the sacraments for the particular purpose of awakening, strengthening and developing the new inner life. In view of the universal priesthood of believers ordination as understood by Evangelical churches, is the official setting aside, thru those duly authorized by the local congregations, of capable persons specially called and trained for the ministry of reconciliation, without, however, thereby excluding the personal testimony concerning the experience of salvation thru faith in Christ on the part of so-called laymen.



### ***Christian Instruction and Training***

When Jesus took leave of His followers, He bade them go and make disciples of all nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things whosoever He had commanded them. From the very earliest times religious instruction, or teaching, had been regarded as a sacred duty in Israel, Deut. 6: 4-9; 31: 12, 13, especially since Nehemiah had established systematic and effective teaching of the law, Neh. 8, 9. Tho Jesus was unique as a preacher and healer, He was preeminently the Teacher, and His principles and methods of teaching still constitute the standard by which all true pedagogy is measured, and the ideal toward which all subsequent teachers have toiled with only partial success. Together, the Old and New Testaments employ 17 different words for various aspects of teaching. The early Church placed great emphasis upon catechising, and teaching was a special spiritual gift. The Reformation restored Christian instruction to its proper place in the work of the Church, and the Evangelical Church has always insisted upon the transcendent importance of thoroughgoing and systematic Christian education, both as a missionary agency and as a necessary means of developing character and the highest efficiency in service, 1 Cor. 12: 4-11, 28, 29; Eph. 4: 11, 12.

In the nature of the case the *home or family* was the first educational agency, and it must still be regarded as the most universal and the most effective school of religion, a fact which the congregation dare not overlook in its efforts to awaken, strengthen and promote the spiritual life. If it is the sacred duty of parents to give their children the best physical care, food, clothing, shelter and a secular education, the care of the spiritual life received in baptism, which is far more important for time and eternity, is an even greater obligation. Without careful attention and cultivation the beginnings of the Christian life must languish and perhaps die, just as any seed grain cannot grow properly without due attention. The aims and methods of Christian instruction and training according to the Evangelical Idea have been fully explained in "Evangelical Fundamentals," Part Two, pages 131-35, so that it will be sufficient here to reassert the responsibility of the congregation to educate its children and young people in such a way that, by methods suited to each stage of their physical and mental growth, they may be made familiar with the truths of God's word, led to personally accept Jesus Christ as their Saviour, developed into Christian characters and encouraged and retained for Christian service in the congregation and the Church. Nor dare the congregation overlook its responsibility for recruiting workers for the ministry and for missionary and deaconess service, or the Church neglect her duty of supplying adequate training for the different fields of service.

### ***The Congregation and the Community***

When Jesus called the society of those who believed in Him *ek-klesia*, (i. e., those called out). He gave a new meaning to a familiar

word. Thruout the Greek world and right down to New Testament times *ekklesia* was the designation of the regular assembly of the whole body of citizens in a free city-state "called out" by the herald for the discussion and decision of public business, Acts 19: 39. The translators of the Septuagint used the same word to render the Hebrew *kahal*, congregation, or community of Israel, especially in its religious aspect as the people of God. The word thus came into Christian history with associations alike for the Greek and the Jew. To the Greek it would suggest a self-governing democratic society; to the Jew a theocratic society whose members were the subjects of the heavenly King. This pre-Christian history had a direct bearing upon its Christian meaning, for the *ekklesia* of the New Testament is a "theocratic democracy," a society of those who are free, but are always conscious that their freedom springs from obedience to their King.

We have already pointed out that Jesus' use of the word "church," as the society of those who believe in Him, is not to be taken as a substitute for what He had in mind with the earlier expression "kingdom of God," and that in His mind there evidently existed a very close and vital relationship between the two. If we understand the kingdom of God to signify the rule of God, and if Jesus himself taught us to pray "Thy kingdom come, Thy will be done, as in heaven, so on earth," we cannot escape the conviction that He expects His disciples to interest themselves in the accomplishment of God's will on earth. Mankind has no greater and more urgent need than that of learning to do the will of God, and the need was never so imperative and world-wide as it is today. We cannot believe that Jesus is content to have His believers merely pray that the will of God be done on earth, without using all their influence to see that it is recognized and realized in all human affairs and relationships.

And if the individual has a definite responsibility in regard to the doing of God's will on earth, it is quite evident that the Christian congregation, as a local fellowship of believers, also shares that responsibility. The idea that public affairs in general are "none of the church's business" is not in harmony with the meaning of the word *ekklesia*, as Jesus found it and adopted it for the language of the New Testament, nor is it in agreement with the spiritual character of the congregation, as a society of believers in Jesus Christ, i. e., persons who have been regenerated and are being sanctified by His Spirit. We cannot conceive how a sincere Christian, anxious to be what Jesus would have him or her be, i. e., the salt of the earth and the light of the world, who earnestly desires to live a fruitful life, Matth. 7: 16-19; 13: 8; John 15: 2-16, and who also takes his responsibility as a citizen of his country seriously, can keep out of the struggle for justice and righteousness in the land. The Son of God was manifested to the end that He might destroy the works of the devil, 1 John 3: 8. It is the task of the Spirit of God to convict the world of judgment, because the prince of the world hath been judged, John 16: 11; the judgment which Christ brought into the world is that the prince of this world hath been



cast out, John 12: 31. Neither in their personal life nor in their community relations and responsibilities can true and earnest Christians be unequally yoked with unbelievers; nothing can be more plain than the obligation of Christian believers to stand four-square for righteousness and justice and promote the rule of God in all the affairs and relationship of human life in their own neighborhood, community, state and nation as far as their influence can reach.

Pre-eminently it is the will of God that all men should be saved and come to a knowledge of the truth, 1 Tim. 2 : 4; that Christians should be sanctified, 1 Thess. 4: 3, and that by their well-doing the ignorance of foolish men should be put to silence, 1 Peter 2: 15. But the will of God covers not merely personal or home life, but the whole of human life; if God is to rule at all He must rule all; if He is to be King anywhere, He must be King everywhere, twenty-four hours a day and seven days a week. True, God can enforce His good and gracious will even without our prayers, but that cannot mean that His children may be indifferent about whether or not His will is being done on earth. Surely all who sincerely pray that the will of God be done on earth as it is in heaven, are keenly interested in having it thus done, and will, because of this interest, be ready to combat evil and promote righteousness in any way in which they can make their interest count, first of all in their personal and home life and then in their own neighborhood and community. If there is evil of any kind there, it is only because the influence of Jesus Christ has not yet become strong enough to drive it out. And it is very clearly the business of all true children of God to make the influence of Jesus Christ so strong that no evil thing can stand before it.

It is plainly unthinkable that it should be God's will that, among Christians, property interests should rank above human life and welfare; that vice and crime should flourish; that human beings should die from preventable accidents and diseases; that corrupt and self-seeking politicians should administer the affairs of government; that unjust and un-Christian laws should be on the statute-books; or that just and righteous laws should not be enforced. As Christian citizens the members of Evangelical churches are doubly responsible for the welfare of their community and of the nation, and no really Christian congregation can consistently hold itself aloof from common moral and religious movements in the interest of a more wholesome and righteous community life.



### CHARITABLE INSTITUTIONS AFFILIATED WITH OUR EVANGELICAL CHURCH

It is the task of the Board, in accordance with the instructions of the General Conference, to determine the principles which are to govern the religious, moral, educational and social life developing in our charitable institutions and appearing in the work of the Church, and to encourage and stimulate the important work they are doing. The comprehensive character and far-reaching influence of this task may be seen from the following table. The figures have been revised by the superintendents to date of August 1, 1919.

#### Charitable Institutions Affiliated with Our Evangelical Church

Location	Superintendent	HOSPITALS			
		Founded	Value	Sisters or Nurses	Patients in 1919
St. Louis, Mo.	Rev. F. P. Jens, 4137 W. Belle Place	1889	\$221,760	64	2,371
Evansville, Ind.	Rev. J. U. Schneider, 116 Lower 6th St.	1892	65,000	13	1,228
Lincoln, Ill.	Rev. G. S. Gerhold, 112 5th St.	1903	65,000	9	487
Milwaukee, Wis.	Rev. J. L. Haack, 1815 Grand Ave.	1909	86,000	9	1,190
Faribault, Minn.	Rev. T. Kettelhut, 5th and Division Sts.	1908	75,000	14	1,182
Chicago, Ill.	Rev. F. Weber, 54th Pl. and Morgan St.	1910	133,000	25	2,991
Marshalltown, Ia.	Rev. K. Rest, 306 E. Church St.	1913	132,000	31	?
East St. Louis, Ill.	Rev. E. A. Jaeger, 412 N. 14th St.	1915	60,000	7	750
Cleveland, O.	Rev. J. S. Huebschmann, 1645 Superior Ave.	1915	53,000	2	?
Detroit, Mich.	Rev. C. C. Haag, 1015 E. Jefferson	1917	50,000	8	1,115
Baltimore, Md.	Rev. F. Giese, 2032 W. North Ave.	1912	—	3	?
			<hr/>	<hr/>	<hr/>
			\$904,760	185	11,314



## EMMAUS ASYLUM

(For Epileptics and Feeble-minded)

Marthasville, Mo.	Rev. C. F. Sturm, Emmaus, Marthasville, Mo.	1893	\$ 50,000	55	28	83	7
St. Charles, Mo.	Rev. J. W. Frankentfeld, Emmaus Asylum	1901	100,000	—	73	73	?
			\$150,000	55	101	156	7

## ORPHANS' AND OLD PEOPLE'S HOME

				Orph.	O.P.	Total
St. Louis, Mo.	Mr. F. H. Helmkamp, R.R. 29 Welston, Mo.	1858	\$100,000	204	—	204
Hoyleton, Ill.	Mr. F. T. Hotz, Hoyleton, Ill.	1895	86,000	100	—	100
Bensenville, Ill.	Rev. C. A. Mysz, Bensenville, Ill.	1895	50,000	76	20	96
St. Louis, Mo.	Sister A. Scheid, 1217 N. Jefferson Ave.	1858	25,000	—	54	54
Detroit, Mich.	Rev. J. B. Meister, 8152 W. Grand Blvd.	1879	165,000	120	34	154
San Antonio, Tex.	Mr. J. H. Koenig, R. R. 1, Box 21 B	1908	28,000	—	21	21
Buffalo, N. Y.	Rev. M. R. Sennewald, Forks, N. Y.	1883	65,000	13	26	39
Blue Springs, Mo.	Rev. I. Th. Seybold, Blue Springs, Mo.	1906	12,000	—	6	6
			\$531,000	513	161	674

### ENDOWMENT AND TRUST FUNDS

Put your dollars to work while you live and they will keep on working after you are gone. The Trust and Endowment Funds help support:

Our Educational Institutions

Home Missions

Foreign Missions

Immigrant and Seamen's Mission

Sunday School Work

The General Treasury

A gift or legacy to any of these Funds will keep your name on the Honor List of Contributors even after death, and become an ever-flowing spring of helpfulness. See below.

### FORM OF BEQUEST

Evangelical Christians desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see pages 72-77, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.



### THE CENTRAL SCHOOL BOARD for Week-day Christian Instruction

See the official directory, pages 72-77, for names and addresses of members and officers of the Board.

This Board seeks to stimulate and promote week-day Christian instruction and education in Evangelical church schools.

The experience of the past few years has taught us that Christian instruction and education must not be permitted to become a matter of language merely. The Christian religion is greater than any language, and the language in which Christian instruction is given must always be the one best suited to its highest efficiency for the greatest number of pupils.

If the aim of confirmation instruction is the development of Christian character; if confirmation itself is an act of personal consecration, by means of which the young heart accepts Jesus Christ as its Saviour and Lord, and pledges allegiance to Him and to the Church, which is His body, and if confirmation is to be the definite beginning of a conscious and steady spiritual growth, to be followed by regular and systematic Bible study and training for Christian service—then far more than a six or eight months' course of Catechism and Bible story teaching is required as a preparation for it. The Evangelical conception of confirmation is so big and so important that every opportunity afforded by Saturday, Sunday or summer school must be fully utilized in order to secure the best results.

The total number of week-day schools held was 548, with a total enrolment of 10,339; 10,650 confirmands were instructed in 800 confirmation classes.

In order to standardize Christian instruction in week-day schools the Board offers a series of pamphlets outlining suitable courses. Books I and II have courses for all-year church schools, for summer and Saturday schools, and for German confirmation classes. Book III gives plans for English confirmation classes. Book IV is a manual for Saturday and vacation schools. Copies of any of these booklets may be obtained from the chairman of the Board, Rev. M. Schroedel, Hoyleton, Ill.

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**BOARD OF SUNDAY SCHOOLS****Objectives****LOCAL SCHOOLS**

- 250 schools meeting the standard of efficiency.
- Training classes in 25% of Sunday schools.
- Adult classes in 30% of schools.
- 1,000 organized Young People's Classes.
- 10,000 family altars enrolled thru Home Department.
- 10% Sunday school membership increase.
- 10 Daily Vacation Bible Schools.
- 100 Sunday schools using Duplex Envelope System.

**FIELD PROGRAM**

1. A second summer school.
2. Schools of Methods in five districts.
3. Institutes in every district.
4. Educational convention in every district.
5. Organization of ten mission Sunday schools.

**OFFICE AND FIELD FORCE**

1. Three graded specialists.
2. Increased office staff.
3. Training of staff.
4. Twenty young people training for parish and Sunday school work.

**SUNDAY SCHOOL PROGRESS**

The \$20,000.00 of the Forward Movement budget will make possible in 1921 the above program of promotion. This program aims to meet the five outstanding needs of religious education today:

1. A program of Sunday school extension.
2. The promotion of week-day and vacation schools of religion.
3. Close supervision and practical training for voluntary workers and training schools for professional leaders.
4. Enriched courses of study.
5. A more generous financial support.

**HEADQUARTERS****THE BOARD OF SUNDAY SCHOOLS**

Theodore Mayer, General Secretary

1718 Chouteau Avenue

St. Louis, Mo.



## THE EVANGELICAL LEAGUE

### The Young People's Department of the Evangelical Church

The object of the Evangelical League is to win and to hold ALL YOUNG PEOPLE for Christ and the Church and to train in Christian service. The activities of the Evangelical League are grouped under four departments which will promote all phases of League work:

#### I. RELIGIOUS WORK

Weekly Devotional Meetings. Companions of Daily Devotion. Life Enlistment. Stewardship. Study Classes.

#### II. MISSIONS

Missionary Meetings. Mission Exhibits. Missionary Information.

#### III. Fellowship

Membership. Visitation. Socials. Outings.

#### IV. SERVICE

Publicity. Local Church. Community.

#### Organization

##### BOARD OF DIRECTORS

Pres.: Rev. Paul Moritz, Vice-pres.: Rev. Th. Merten, Secretary: Miss Anna Rahe, Treasurer: Mr. Chas. A. Ittel, Mr. Carl Eifert, Rev. J. Overbeck, Rev. F. C. Kuether, Mr. Karbach, Rev. P. M. Schroeder, Rev. O. Schroerluke, Rev. R. Niebuhr.

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1. Religious Work: Rev. Paul Schroeder, 930 Marengo St. New Orleans, La.
2. Missions: Rev. Th. Merten, 725 Reid Ave., Lorain, O.
3. Fellowship: Rev. O. Schroerluke, 3498 Scranton Rd., Cleveland, O.
4. Service: Rev. J. Overbeck, 602 N. 5th St., Vincennes, Ind.

#### League Advance

##### OBJECTIVES FOR THE QUADRENNIUM 1920—1924

1. Forty thousand members enrolled in 1924.
2. Four hundred new Leagues organized.
3. Four hundred new Junior Leagues organized.
4. Eight hundred Leagues conducting weekly devotional meetings.
5. Four thousand Companions of Daily Devotion.
6. Four thousand Tithers.
7. Four hundred Life Work Recruits.
8. Four thousand in League Mission Study Classes annually.
9. Four Thousand new subscribers to the Tidings or the Herald.
10. Four hundred Leagues observing League Day annually.

**THE EVANGELICAL BROTHERHOOD**

Stands for

Every man finding his task.

Every man working his task.

An effective interpretation of CHRIST among MEN.

A DIRECTOR OF MEN'S ACTIVITIES IS TO BE CALLED

WHOSE DUTY IT WILL BE TO

1. Vitalize Bible Study
2. Organize Men's organizations
3. Plan programs of work for local organizations and groups of organizations.
4. Unite all men of the Synod for any given forward movement
5. Bring encouragement, inspiration and vitality to existing organizations
6. By personal contact train leaders of men in every section of the Synod for intensive Christian endeavor
7. Publish helpful literature concerning men's activities
8. Confer, advise and promote the right kind of men's organizations.

OTHER INFORMATION MAY BE SECURED BY ADDRESSING

Dr. E. A. R. Torsch, 718 Starks Bldg., Louisville, Ky.,  
President.

Hon. Wm. C. Hazelbeck, Portsmouth, Ohio, Vice-president.

Mr. W. A. Ellersiek, 2228 Warren St., St. Louis, Mo., Sec-  
retary.

Mr. Fred J. Drexler, 2126 W. Chestnut St., Louisville, Ky.,  
Treasurer.

**EXECUTIVE COMMITTEE**

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Rev. L. G. Weber, Chillicothe, Ohio.

Mr. Otto K. Schmied, Baltimore, Md.

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**OBLIGATORY OFFERINGS**

**NOTICE:** According to a resolution of the Board for Budget and Benevolences the topics mentioned below are to be the subject of special sermons on the Sundays indicated, or at least a detailed explanation of the cause is to be given in the public services on those days.

1. Reformation sermon—Eden Seminary, on Reformation Day, Sunday nearest October 31st, each year.
2. The claim of the District treasury—on the Sunday preceding the District conference.
3. The cause of the Church Extension Fund—on Reminiscere Sunday, the second Sunday in Lent.
4. Missionary sermons—Mission day or oftener. The first Sunday in June has been recommended as Home Mission Sunday.
5. Ministerial Pension and Relief, on Memorial Sunday, the last Sunday of the church year.

The federation of Evangelical Deaconess Homes, in carrying out the resolution of the General Conference providing for an annual presentation of the Deaconess work to the congregations, recommends that Oculi, the third Sunday in Lent, be used for this purpose.

Special offerings for Elmhurst Academy and Junior College are also recommended.

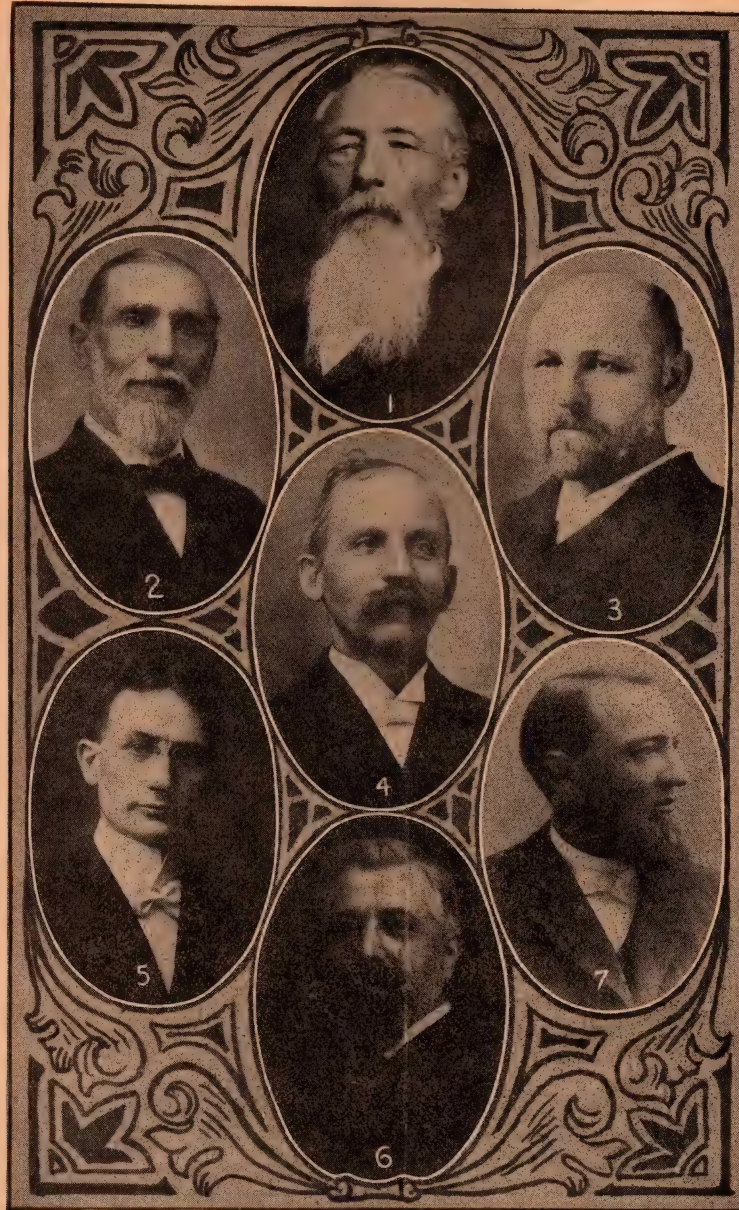
It should be added that under the new financial system the offerings for all these purposes are to be turned into the general treasury and allotted to the several Districts according to definite percentages.

**BEQUESTS FROM OCT. 1, 1919 TO SEPT. 30, 1920**

1. Meta Lenschau Young, Eden Seminary .....	\$ 204.27
2. Hubert Gestadler, Foreign Missions, \$100; Ministerial Pension and Relief, \$300 .....	400.00
3. Mrs. S. Herrscher, Emmaus, \$100; Bensenville, \$100, .....	200.00
4. August Lange, for Eden Seminary, Elmhurst Academy, Home Missions, Extension Fund, Ministerial Pension and Relief, each \$100 .....	500.00
5. Mrs. A. Muller, for Home and Foreign Missions, each \$100 .....	200.00
6. William Marcks, Foreign Missions .....	242.50
7. Mrs. H. Guether, Ministerial Pension and Relief ..	150.00
8. A. and E. Volting, Eden Seminary and Elmhurst Academy, each \$50; Home and Foreign Mission, each \$100; Lepers, \$50; Blue Springs, \$25; Emmaus and Hoyleton, each \$100; Samaritan Old People's Home, \$25 .....	600.00

9. Dorothy Frenke, Elmhurst Academy .....	400.00
10. Mrs. D. Voigts, Synod \$100; Home and Foreign Mis- sions, each \$15; Emmaus, \$10 .....	140.00
11. Margaret Schmidt, Blue Springs .....	528.83
12. George Ovenbeck, Eden Seminary and Elmhurst Academy, each \$50; Hoyleton, \$50 .....	150.00
13. Mrs. B. Schwarz, Ministerial Pension and Relief....	55.00
14. Fred Bohl, Home and Foreign Missions, Ministerial Pension and Relief, and Elmhurst Academy, each \$25; Eden Seminary, \$30; Emmaus, \$50; Hoyle- ton, \$45; Orphan Home, St. Louis, \$25 .....	250.00
15. August Moehnke, Foreign Missions and Togo Mission, each \$50 .....	100.00
16. MY LAST GIFT, Eden Seminary \$500; Home and Foreign Missions, Ministerial Pension and Relief, each \$50; Caroline Mission, \$25; Orphan Home, St. Louis, Good Samaritan Home for the Aged, each \$250; Deaconess Hospital, St. Louis, \$100; Emmaus, \$150 .....	1,425.00
17. Adam Berghaeuser, Foreign Missions, \$100; Home Missions, \$85; Relief in Balkans, \$25 .....	210.00
18. Mrs. W. Ellerbrck, Eden Seminary .....	50.00
19. Mrs. E. Scheich, Ministerial Pension and Relief....	291.11
20. Mrs. N. N., Home and Foreign Missions, each \$50 ..	100.00
21. Mrs. A. H. Hennies, Ministerial Pension and Relief	582.25
22. Edward Cramm, Home and Foreign Missions, each \$25; Ministerial Pension and Relief, \$20; Suffer- ing in Germany, \$50; Emmaus and Hoyleton, each \$25 .....	170.00
23. Charles H. Thurmann, Home and Foreign Missions, each \$50 .....	100.00
24. Justus Petri, Home and Foreign Missions, each \$50; Eden Seminary and Elmhurst Academy, Minis- terial Pension and Relief and Emmaus, each, \$100	500.00
25. J. H. Berger, Ministerial Pension and Relief, Orphans' Homes in St. Louis, Detroit and Hoyleton, each \$25 .....	100.00
26. Ernst Hunecke Sr. and wife, Eden Seminary, Min- isterial Pension and Relief, each \$250 .....	500.00
27. Mrs. F. Schemmer, Eden Seminary and Home Mis- sions, each \$50 .....	100.00
Total .....	\$8,248.96





### Evangelical Ministers Called to the Higher Life

From October 10, 1919 to Oct. 1, 1920

#### First Group (Page 67)

- PASTOR H. WULFMANN*, see Year Book, 1920. (1)  
*PASTOR J. J. DAISS*, born Nov. 29, 1850, in Korb, Wuerttemberg, died Oct. 15, 1919 in St. Louis, as emeritus. (2)  
*PASTOR LOUIS KOHLMANN*, born Feb. 3, in Wickede, Westphalia, died Oct. 16, 1919 as pastor of Friedens church, Chicago. (3)  
*PASTOR F. W. SCHNATHORST*, born April 7, 1857 in Eisbergen, Westphalia, died Nov. 11, 1919, as pastor St. Paul's church, Moline, Ill. (4)  
*PASTOR ADOLF VOIGT*, born March 13, 1874 in Einbeck, Hanover, died Nov. 21, 1919 in Chicago, as pastor of Immanuel church, Hanover, Ill. (5)  
*PASTOR PETER SPEIDEL*, born Sept. 19, 1855, in Moessingen, Wuerttemberg, died Nov. 27, 1919, in Buffalo, as emeritus. (6)  
*PASTOR HENRY EPPENS*, born Nov. 5, 1846 in Burlington, Ia., died Dec. 14, 1919 in Cleveland, Ohio, as emeritus. (7)

#### Second Group (Page 69)

- PASTOR G. DIETZ*, born Aug. 21, 1840, in Stuttgart, Wuerttemberg, died Jan. 22, 1920, in Chicago, Ill., as emeritus. (1)  
*PASTOR HENRY WALDMANN*, born Feb. 3, 1836 in Muehlofen, Bavaria, died Jan. 26, 1920 in Cincinnati, O., as emeritus. (2)  
*PASTOR M. W. E. RUDOLF*, born Oct. 31, 1846 in Wuelfrath, near Elberfeld, Germany, died Feb. 7, 1920, in St. Louis, Mo., as emeritus. (3)  
*PASTOR FRIEDERICH LAPIENS*, born Nov. 21, 1886 in Jaegerischken, East Prussia, died Feb. 26, 1920, as pastor of Marion-Leissner School parish, Texas. (4)  
*PASTOR ALBERT WINTERICK*, born April 24, 1832, in Hetzerath, Rhein Province, died March 8, 1920 in Cleveland, Ohio, as emeritus. (5)  
*PASTOR J. F. K. TREFZER*, born May 16, 1851, in Arago, Neb., died March 9, 1920, as pastor of Friedens church, Cleveland, Ohio. (6)  
*PASTOR H. RAHMEIER*, born 1840, in Westphalia, died April 18, 1920, in Aurora, Neb., as emeritus. (7)

#### Third Group (Page 71)

- PASTOR J. KARL MAYER*, born July 17, 1841, in Plieningen, Wuerttemberg, died May 1, 1920, in Lodi, Cal., as emeritus. (1)  
*PASTOR C. BURGHARDT*, born April 19, 1847, in Silberberg, Silesia, died May 8, 1920, in Cleveland, O., as emeritus. (2)  
*PASTOR T. C. GEBAUER*, born March 1, 1867 in Ypsilanti, Mich., died June 3, 1920, as pastor of Zion church, Owensboro, Ky. (3)





**Evangelical Ministers Called to the Higher Life**

*PASTOR PHILIP SPAETH*, born April 27, 1850, in Rheinheim, Hessen-Darmstadt, died June 21, 1920, as pastor of St. James' church, Buffalo, N. Y. (4)

*PASTOR GUSTAV KLEIN*, born Dec. 28, 1857, in Neustadt, East Prussia, died July 21, 1920, in Brookfield, Wis., as emeritus. (8)

*PASTOR ERNST F. SCHMALE*, born March 15, 1844, near Osnabrueck, Hannover, died July 25, 1920, in Elmhurst, Ill., as emeritus. (5)

*PASTOR J. G. SCHEUBER*, born Nov. 8, 1873, died Sept. 21, 1920, as pastor of Bethlehem church, Chicago, Ill. (6)

*PROF. H. BRODT*, born Feb. 15, in Zechlin, near Stolp, Pomerania, died Oct. 19, 1919, as professor emeritus, Elmhurst College, Elmhurst, Ill. (7)

**Ministers' Wives and Widows (Oct. 1, 1919 to Sept. 15, 1920)**

*PAULINE K. MOHR*, nee Krauss, wife of Pastor Em. C. Mohr, near Carmi, Ill., born May 22, 1847, died Oct. 21, 1919.

*CAROLINE BOEKER*, nee Kamm, wife of Pastor L. C. Boeker, born April 8, 1878, died Nov. 1, 1919.

*MARIE KOLLATH*, nee Mueller, wife of Pastor E. C. Kollath, born May 2, 1888, died Dec. 12, 1919.

*ELIZABETH KIRSCHMANN*, nee Geiger, widow of Pastor C. Kirschmann, born Aug. 31, 1842, died Dec. 20, 1919.

*LOUISE SEVERING*, nee Lipp, widow of Pastor N. Severing, born July 5, 1848, died Dec. 29, 1919.

*MARIE GYR*, nee Groben, widow of Pastor J. Gyr, born Aug. 21, 1833, died Jan. 29, 1920.

*PAULINE BETZ*, nee Betz, widow of Pastor K. Betz, born Nov. 1, 1864, died Feb. 9, 1920.

*FLORENTINE LAMPRECHT*, widow of Pastor J. Lamprecht, born March 16, 1847, died Feb. 13, 1920.

*MARIE JUD*, nee Umbeck, widow of Pastor J. B. Jud, born Dec. 3, 1838, died Mar. 19, 1920.

*MARIE M. HOFFMANN*, nee Becket, widow of Pastor J. Hoffmann, born Dec. 10, 1841, died Sept. 17, 1920.

*BERTHA WERNING*, nee Berlich, wife of Pastor Em. F. Werning, born Oct. 23, 1842, died May 30, 1920.

*ANNA BARBARA LANG*, nee Meyer, widow of Pastor J. J. Lang, born April 25, 1836, died June 7, 1920.

*WILHELMINA K. NIEDERECKER*, nee Guntrum, widow of Pastor J. Niederecker, born May 1, 1852, died June 17, 1920.

*WILHELMINA A. SCHROEDER*, nee Boehme, widow of Pastor A. H. Schroeder, born Dec. 10, 1864, died June 18, 1920.

*PAULINE L. SCHWARZ*, nee Kuemmerlen, widow of Pastor Em. J. Schwarz, born May 24, 1836, died Aug. 12, 1920.

*SOPHIA MEYER*, nee Rusch, wife of Pastor C. Meyer, born Dec. 16, 1875, died Aug. 28, 1920.





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**English Periodicals**

The Evangelical Herald and Evangelical Year Book, Rev. J. H. Horstmann, 1712-1718 Chouteau Ave., St. Louis, Mo.; The Children's Comrade, The Junior Friend, The Evangelical Companion, Evangelical Tidings, The Evangelical Teacher, Bible Story Lessons, the International Quarterlies, Graded Lessons for Beginners, Primary and Junior Department, the Adult Lessons, Our Mission Sunday, Our Work in India, Rev. A. Ruecker, editor, Miss Louise Schellhase, assistant editor.

**German Periodicals**

*Friedensbote* and *Evangelischer Kalender*, Rev. W. T. Jungk, D. D., 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, 9807 Cudell Ave., Cleveland, Ohio; *Jugendfreund*, *Lektionsblatt* (International Lessons), *Neues Lektionsblatt* (Bible Stories), *Christliche Kinderzeitung* and *Unsere Kleinen*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.

## Training the Nerves

"How Mr. Sanborn has 'gone to pieces' under this misfortune. And how splendidly Mrs. Sanborn has come to the rescue," said Mrs. Hill to her husband, over the breakfast cups, as they discussed the family and financial troubles of an oldtime family, who had been friends of Mr. Hill's family for three generations.

"Yes," said Mr. Hill, thoughtfully, "but there is a reason."

"Tell me," urged Mrs. Hill. "Usually folks are inclined to leave such things to the guiding hand of Providence."

"Which is all right, up to a certain point, Marion," replied Mr. Hill. "But you surely believe that when God gave us good gray matter, He intended us to use it, do you not?" a bit doubtfully.

"Yes dear."

"And that this can be improved by careful use, and application?"

"Yes."

"Brain controls brawn, and the muscles obey the message from the power-house of mind. So, emotions should be trained, and from the start, to quick obedience. Mrs. Graves, Edith Sanborn's mother, knew this, and began the training of her baby very early. She was taught to overcome fear by investigation; to control worry thru faith and trust in God; to forget herself in seeking the greatest good for the greatest number of other people; in short, to develop as long as anything imperfect remained. She gained alertness, efficiency, and poise from this, and has been both balance-wheel and air-cushion for Walter many times, and when this last reverse of fortune came, sweeping away the remnants of their once large fortune, she was ready to meet this emergency without a murmur and with quiet faith coupled with a brilliant business foresight and energy that will be almost sure to pull them thru."

"And Walter? How about him?"

"Indulged by both parents, foolishly so by his mother, he had only to want a thing to get it—regardless of other people's feelings. He was not trained to meet sorrow with hope, disappointment with cheer, distress with energy, pain with endurance; so that part of his manhood 'jellified,' instead of hardening his make-up. And as he was allowed to give way to all his emotions in childhood and youth, when he came into man's estate, thru the passing of the years, he stumbled when he should have endured, fell when he should have stood a bulwark against disaster, and now has gone all to pieces, as you well expressed it, when he should have shown himself a well-rounded Christian man, who could run with patience the race set before him."

"Bible truths are really made practical right thru this avenue of Every-Day Living. We have no more right to let our nerves, or temper, or fears, get the mastery over us than we have to let our appetites or our passions dominate us. 'Cast thy burden on the Lord' is a distinct command. So is 'Love one another,' and unless we live what we



profess to believe, the world may not be amiss in looking upon us as hypocrites!"

"We pray, 'Thy Kingdom come: Thy will be done'—and then stand right against work for the Kingdom, because it doesn't happen to be our idea of how it should be done; and when God's will conflicts with ours, there's a cross made of the two, when they should run parallel. We pray for the cause of temperance, and vote with our political affinity, regardless of temperance. We profess faith in God, and run to the doctor to read our 'symptoms,' when a little common sense would be more to the point. We have no business to 'go to pieces' before disaster, and so add to the burdens of others."

Sorrow comes to all. Every family must meet trouble, of one sort or another—and if one member of it has been petted and pampered and his whims and deficiencies catered to, at the expense of the rest, his feelings and preferences recognized as the dominant note, he is not getting the right preparation for life as it really exists, nor as he'll have to meet it, sooner or later.

It is wiser, then, and kinder, not to overlook even the nerves, in the training of mind and body, and the following rules, which have proved their value many times, may help many others.

1. Keep the Golden Rule ever in mind.
2. Forestall a nervous condition, by special attention to personal solitude, extra rest and quiet.
3. Give up, for a time, all unnecessary work and social life. Surely, we all feel of importance in our "set"—or rut; and we are but, if our "nerves" are calling out anxious care from others, tears where we should reflect cheer, and anxiety which we have no right to implant, then, in justice to ourselves and others, we should give the tired nerves a chance to relax.
4. Change of diet, clothing, exercise, environment, even if only for a few days, in extreme cases, with plenty of out-of-door life—preferably in the quiet country.
5. Don't read by artificial light, when trying to ward off "nerves" or to recover from them.
6. Avoid debates, and much conversation, for a few days.
7. Bathe often, taking a cool rub or cold plunge in the morning, but a warm or hot one at night.
8. Think of happiness, harmony, God's love, your duty and responsibility, and taboo disagreeable thoughts—until you can meet and slay them in mortal combat.
9. Try to help others and make them happy in little ways.
10. "Hang on" to yourself when inclined to let yourself go. Don't permit the start, and the game is in your own hands.
11. "Cast all your care" upon God—and rest on His promises to shield and help you.
12. Seek to be of the greatest possible good to the greatest possible number of others.—*Selected.*

## CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 1, 1920. Pastors designated with a \* are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

- Abele, Ad., Elliston, O.  
 Abele, F. J., R. R. 3, Milford, Nebr.  
 Abele, J., R. R. 3, Cook, Nebr.  
 Adomeit, F. W., 630 N. Lotus Ave., Chicago, Ill.  
 Agricola, E. R. O., R. R. 25, Chesterfield, Mo.  
 Alber, W. H., 805 S. Mechanic Jack-Alberswerth, Alf., Owensville, Mo.  
 Albert, E. G., 831 N. Orange Grove Ave., Pasadena, Cal.  
 Albrecht, Alf., Box 48, Station A, Brooklyn, N. Y.  
 Albrecht, Otto, Brownsville, Minn.  
 Albrecht, Sam, Hartley, Iowa.  
 Aldinger, E. G., R. R. 2, Lynville, Ind.  
 Aleck, E., R. R. 1, Hudson, Kans.  
 Amacker, Traugott, Berger, Mo.  
 Arends, E., LeSeur, Minn.  
 Arit, H., R. R. 5, Kewanee, Ill.  
 Artus, A., Orange Grove, Tex.  
 Asmuss, W., R. R. 3, Hermann, Mo.  
 Assmann, Ed. (Em.), 2821 Clarke St., Milwaukee, Wis.  
 Aufderhaar, W. H., Minier, Ill.  
 Auler, Harold, 1821 Hickory St., St. Louis, Mo.  
 Awiszus, H. M., 157 Montcalm St., Winnipeg, Man., Canada.  
 Bachmann, A. W., 4538 Livernois Ave., Detroit, Mich.  
 Bachmann, C., Cattaraugus, N. Y.  
 Bahnsen, A. M., 156 6th St., Richmond, Cal.  
 Bahnsen, H. T., 3120 Neosho St., St. Louis, Mo.  
 Bailey, H. W., Dysart, Iowa.  
 Bajpai, Simón, Raipur, C. P., India.  
 Baltzer, A., 733 Maplewood Park Blvd., Rochester, N. Y.  
 Baltzer, D., 1215 Texas Ave., Houston, Tex.  
 Baltzer, E., 6328 Emma Ave., St. Louis.  
 Baltzer, F., Nashville, Ill. [Mo.  
 Baltzer, J., D. D., 6328 Emma Ave., St. Louis, Mo.  
 Barkau, K., New Athens, Ill.  
 Barkau, Walt., Brighton, Ill.  
 Barnofske, H., R. R. 1, Seguin, Tex.  
 Bartels, W., 235 So. 41st St., Louisville, Ky.  
 Barth, C. J., R. R. 3, Hampton, Iowa.  
 Barth, H. L., Kewaskum, Wisc.  
 Bassler, Phil. H., Baltic, O.  
 Batz, W., 923 East Ave., Baltimore, Md.  
 Bauer, Carl, Professor, Elmhurst, Ill.  
 Bauer, W., 634 Catharine St., Syracuse, New York. [Ill.  
 Baumann, C. F., 167 Fifth St., Aurora, Ill.  
 Baumann, W. F., 3589 Kimmel Rd., Cleveland, Ohio.  
 Baumgaertel, H., Okawville, Ill.  
 Baur, Fr., R. R. 4, Box 151, Webster Groves, Mo.  
 Baur, Theo, New Baden, Ill.  
 Baur, W., Prof., 1617 Hunt Rd., Eden Seminary, St. Louis, Mo.  
 Bechtold, C., (Em.) 2906 Askew Ave., Kansas City, Mo.  
 Bechtold, Fr., R. R. 2, Foristell, Mo.  
 Bechtold, W., Kahoka, Mo.  
 Becker, A. H., 1831 Carondelet St., New Orleans, La. [Iuth, Minn.  
 Becker, E. J., 219 10th Ave. East, Duluth, Minn.  
 Becker, H., Ellinwood, Kans.  
 Beckmeyer, Theo., 158 E. Main St., Frostburg, Md.  
 Beecken, P., 929 Elizabeth Ave., Marietta, Wis.  
 Beier, E., Carmi, Ill.  
 Beisenherz, E., Jamestown, Mo.  
 Bek, C. (Em.), Box 94, Seward, Nebr.  
 Bekeschus, Ed., R. R. A, Houston, Tex.  
 Bemberg, F., R. R. 4, Baldwin, Kans.  
 Bendigkeit, Chr., Bennett, Iowa.  
 Benkendoerfer, C., (Em.), Electra, Tex.  
 Benthin, P., Donnelson, Iowa.  
 Berdau, E., Hartsburg, Mo.



- Berger, C., Bible Grove, Ill.  
 Bergstraesser, E., Box 318, Enid Okla.  
 Berlekamp, Ed. W., 156 Madison St., Wichita, Kans.  
 Berlekamp, T., 218 South 10th St., Nebraska City, Neb.  
 Bernhardt, C. W., 3814 Bridge Ave., N. W., Cleveland, Ohio.  
 Bettex, E. Th., Idalia, Colo.  
 Betz, G., Carpentersville, Ill.  
 Beutenmüller, A.,  
 Beutler, F., Bourbon, Ind.  
 Beutler, Rob. J., 8676 Dearborn Ave., Detroit, Mich.  
 Beyersdorff, O., Shell Lake, Wis.  
 Biegeleisen, J., 4909 Washington Ave., Houston, Texas.  
 Bierbaum, Dan., Rowena, Texas.  
 Bierbaum, H. H., 504 Front St., Bloomington, Ill.  
 Bierbaum, J. C., Lexington, Mo.  
 Bierbaum, Martin F., 211 E. Carroll St., Kenton, Ohio.  
 Bierbaum, Theo. F., Palatine, Ill.  
 \*Binder, August E., Douglas, Minn.  
 Birkner, J. E., 603 S. Maple St., Creston, Iowa.  
 Birnstengel, L., R. R. 1, Pocahontas, Ill.  
 Bisping, A. H., 1020 Exchange St., Keokuk, Iowa.  
 Bitter, J. C., Box 304, Okeene, Okla.  
 Bittner, S. P., 129 S. Union St., Loudonville, Ohio.  
 Bizer, Carl C., 14 Potomac St., Dayton, Bizer, E. G., Lake Zurich, Ill.  
 Bizer, J., Medford, Wis.  
 Bizer, J. J., R. R. 2, Ackley, Ia.  
 Bizer, K., R. R. 1, New Albin, Iowa.  
 Blankenagel, A., 537½ 33d St., Milwaukee, Wis. [Ky.]  
 Blasberg, D., 623 Allen St., Owensboro, Blasberg, W., R. 3, Geneva, Ill.  
 Blaufuss, Ph., Denver, Iowa.  
 Bleibtreu, Ed., 7423 Michigan Ave., St. Louis, Mo.  
 Bloesch, E., R. R. 1, Dyer, Ind.  
 Bock, A. F., R. R. 4, Arthur, Ill.  
 Bockstruck, A., De Soto, Mo.  
 Bode, G., Box 183, Plymouth, Nebr.  
 Bode, H., 1740 N. Euclid Ave., St. Louis, Mo.  
 Bode, Th. F., 364 Genesee St., Buffalo, N. Y.  
 Bodmer, J. J. (Em.), Strasburg, Ohio.  
 Boehm, Fr., Grass Lake, Mich.  
 Boeker, L. C., Pleasant Hill, Ill.  
 Boether, A., 207 So. Rose St., Lodi, Cal.  
 Bohn, G., 197 Pine St., Muskegon, Mich.  
 Bohnstengel, G., (Em.), 134 Clark St., Aurora, Ill. [Ill.]  
 Bollens, J., 7008 Michigan Ave., Chicago, Bomhard, W. A., 210 8th St., Sharpsburg Sta., Pittsburgh, Pa.  
 Bosold, F., Manheim, Ill.  
 Bosold, Jul. F., 8828 Belfast St., New Orleans, La.  
 Bourquin, P., Route G, Box 183, Indianapolis, Ind. [N. Y.]  
 Bourquin, W., 595 E. 7th St., Brooklyn, †Brandt, Chas. F., 1251 Hull St., Baltimore, Md.  
 Branke, Paul, (Em.) 1446 W. 49th Str., Los Angeles, Calif.  
 Bratzel, E., Avenida de Belgida (Egido) Havana, Cuba.  
 Bratzel, G. G., Lancaster, Wis.  
 Bratzel, Paul T., 1029 19th St., Milwaukee, Wis. [Ill.]  
 Braun, Fr., R. R. 5, Box 59, Belleville, Braun, J. J., Telluride, Colo.  
 Braun, Theo. F., 3546 Page Blvd., St. Louis, Mo. [Louis, Mo.]  
 Braun, -Th., 1511 College Ave., St. \*Braun, Theo. C. 20 Liberty St., Amsterdam, N. Y.  
 Bredehoeft, H. J., 307 W. Clay St., Collinsville, Ill.  
 Breitenbach, H., Prof., Elmhurst, Ill.  
 Breitenbach, W., 10251 Avenue L., East Side Sta., Chicago, Ill.  
 Brenion, E., R. F. D. 2, Andrews, Ind.  
 Brennecke, F., Montrose, Colo.  
 Brethauer, H. A., 100 E. Elmira St., San Antonio, Tex.  
 Brätz, J. Dan., R. R. 3., Evansville, Ind.  
 Bretz, W. L., 130 Chatham Rd., Columbus, Ohio.  
 Breuhaus, Otto W., Lowell, Ohio.  
 Briesemeister, P., 320 Walnut St., Columbia, Pa.  
 Brink, E. C., Weldon Springs, Mo.  
 Brink, G. F., Waterloo, Ill.  
 Brink, Paul, Hardtner, Kans.  
 Brodt, Herb. J., 5206 Justine St., Chicago, Ill.  
 Brueckner, P., Hollowayville, Ill.  
 Brüning, David, 1300 E. Fayette St., Baltimore, Md. [ing, O.]  
 Brune, F. G., 731 Jefferson Ave., Read-Brunn, K., 3029 S. 24th St., Omaha, Nebr.  
 Bruse, J., R. R. 2, Arlington, Minn.  
 Buchmueller, Dan, Trenton, Ill.  
 Buchmueller, H., Redbud, Ill.  
 Buchmueller, P., Minonk, Ill.  
 Buck, C. A. J., Albany, Minn.  
 Buckish, Chr., 420 10th St., Greeley, Colo.

- Budy, Fr. W., 926 Cherry St., Marion, Illinois.
- Buff, Karl, R. R. 1, Inkster, Mich.
- Buehler, B., Summerfield, Ill.
- Buehler, F. W., 615 Church St., St. Joseph, Mich.
- Buehler, W., Hubbard, Iowa. [Wis.]
- Buelow, Rol., 805 Park Ave., Berlin, Buescher, J. C. A., Deerfield, Ill.
- Buescher, J. H., 611 Columbia St., Burlington, Iowa.
- Buettner, A., 614 Emmet St., Petoskey, Mich. [Minn.]
- Bunge, J. H., R. F. D. 4, Granada, Bunge, W. W., 11 7th St., N. W., Rochester, Minn.
- Buschmann, F. J., R. R. 4, Edwardsville, Ill.
- Caldemeyer, Sam., 317 E. Franklin St., Shelbyville, Ind.
- †Chworowsky, Carl, 410 Superior Ave., Oconto, Wis.
- Cramer, W., Westphalia, Ind.
- Cramm, Wm. J., Dubois, Ind.
- \*Crusius, Emmanuel, 3025 29th Ave., S., Minneapolis, Minn.
- Crusius, Paul, Prof., Elmhurst, Ill.
- Crusius, V., South Germantown, Wis. [Cloud, Minn.]
- Dallmann, H. C., 716 S. 4th St., St. Dammann, M. J., 204 S. 4th Ave., Marshalltown, Iowa. [Iowa, O.]
- \*Daniel, A. J., 233 McDougal St., Fossdaries, F., R. R. 11, Box 31, Mt. Vernon, Ind. [apolis, Ind.]
- Daries, F. R., 416 E. North St., Indian-David, P., R. R. 1, Brookfield, Wis.
- Davis, M. P., Bistrampur, Raipur Dist. C. P., India.
- Debus, Aug., Hebron, N. Dak. [O.]
- Decker, Chas. H., 403 5th St., Marietta, Deckinger, G., R. R. 4, Francesville, Ind.
- Deislinger, G., R. R. 1, Marlin, Texas.
- Denninghoff, Louis, Taylor, N. Dak.
- Dettbarn, E. J. F., 2015 Smallwood St., Baltimore, Md.
- Dettmann, A., Shelby, Iowa.
- Deuschle Fr., R. R. 2, Beaufort, Mo.
- Dexheimer, K., R. R. 2, Granite City, Ill.
- Dickmann, W., R. R. 2, Seneca, Kans.
- Dickmann, J. W., 208 S. 8th St., Kingfisher, Okla.
- Diehl, W., R. R. 2, Prescott, Wis.
- Dies, C. F., Town Line, N. Y.
- Dies, H. A. 39 John St., Hornell, N. Y.
- Dietrich, Paul F., Rockfield, Wisc.
- Dietze, Alb., Kettlersville, Ohio.
- Digel, J. E., 211 E. Tremont St., Massillon, Ohio.
- Dinkmeier, H. W., 3949 N. Paulina St., Chicago, Ill.
- Dinkmeier, J. H. (Em.), 533 Jefferson St., St. Charles, Mo.
- Dippel, J., Troy, Ill.
- Ditel, G., R. R. 1, Owensville, Mo.
- Ditter, Rud. Cep., 4315 Eastern Ave., Cincinnati, Ohio.
- Doellefeld, A., Boonville, Ind.
- Doellefeld, Fred H., 430 S. Broadway, Stillwater, Minn.
- Doellefeld, Jacob, St. Paul Park, Minn.
- Doering, K. O. (Em.), Emmaus, Marthasville, Mo.
- Doernenburg, G., (Em.), 120 Madison St., Kirkwood, Mo.
- Doernenburg, K., Caseyville, Ill.
- Dorjahn, J. H., Dolton, Ill.
- Dorn, F. L., Ph. D., Race St. and McMicken Ave., Cincinnati, O.
- Dorullis, J., R. R., Lenzburg, Ill.
- Drees, H., 2613 Potomac St., St. Louis, Missouri.
- Dreusicke, A., Freeburg, Ill.
- Dresel, Wm. N., 31 N. 3d St., Evansville, Ind.
- Duensing, G., Tilden, Nebr. [Mo.]
- Duval, Geo., 2022 Fair Ave., St. Louis, Dyck, Paul V., Lowden, Iowa.
- Ebinger, S. A., 1612 Tuscaloosa Ave., Birmingham, Ala.
- Echelmeyer, W., (Em.) 448 Pioneer Drive, Glendale, Calif.
- Egartner, Z. T., 564 S. Scoville Ave., Oak Park, Ill.
- Eggen, F., R. R. 1, Troy, Ill.
- Egger, F., R. R. 1, Treloar, Mo.
- Egger, S., R. R. 5, Rockford, Ohio.
- Egli, A., 510 Church St., Amherst, O.
- Egli, Armin, R. F. D. 3, Truman, Minn.
- Egli, O. E., Taborton, N. Y.
- Ehrhard, G. A., 717 Epworth Ave., Winton Pl., Cincinnati, O.
- Eichler, Geo., P. O. Box 107, Paul, Idaho.
- Eiermann, F. W. A., 511 Union St., Taylor, Pa.
- Eilers, E. H., Shermerville, Ill.
- Eilts, E. H., 2111 McNair Ave., St. Louis, Mo.
- Eisen, Th., 623 Jackson St., Sandusky, O.
- Eitel, Jos., Perham, Minn.
- Eller, Carl, R. R. 1, Talmage, Nebr.
- Ellerbrake, J. H., Arlington Heights, Illinois.
- Emigholz, Chr., R. R. 2, Lamar, Ind.
- Enders, C., 12839 Lincoln Ave., H. P., Detroit, Mich.
- Endter, J., Alma, Kans.
- Erber, H., Fredonia, Wis.



- Erbes, J., Bayard, Nebr. [Iowa.  
 Erdmann, J., 815 High St., Burlington,  
 Ernst, A. C., 204 E. Lockwood Ave.,  
 Webster Groves, Mo.  
 Ernst, F., R. R. 2, Palatine, Ill.  
 Ernst, J. L., 600 N. Euclid Ave., E. E.,  
 Pittsburgh, Pa.  
 \*Esser, William, Inman, Kans.  
 Esmann, G., 1120 State St., Schenectady,  
 Ewald, F., Bridgman, Mich. [N. Y.  
 Eyrich, Geo. S. A., Minnesota Lake,  
 Minn. [Minn.  
 Eyrich, O. G. A., R. R. 2, Le Sueur,  
 Falk, Theo., 2150 Vilas Pl., Chicago, Ill.  
 Fauth, Carl, Clarence, Iowa.  
 Feierabend, H. A., Mahasamudra, Distr.  
 Raipur, C. P., India.  
 Fetzner, Chr. E., R. R. 1, Attica, N. Y.  
 Fiedler, R., 818 N. Central Ave., Austin-  
 Chicago, Ill. [Zanesville, O.  
 Fillbrandt, R. R., Ph. D., 105 S. 7th St.,  
 Fischer, C., Rockfield, Wis.  
 Fischer, F. W., Western, Nebr.  
 Fischer, Gustav, 671 Madison St., Mil-  
 waukee, Wis.  
 Fischer, Jno., Hartley, Iowa.  
 Fischer, R., Gerald, Mo. [Pa.  
 Fischer, Theo. F., R. R. 1, Rochester,  
 Fischer, W., R. R. 1, Winside, Nebr.  
 Fismar, J. S., 4005 Cleveland Ave., St.  
 Louis, Mo. [field, N. Y.  
 Fleck, Chas. F., 17 Chestnut St., West-  
 Fleer, Aug., 2040 W. 36th St., Chicago,  
 Fleer, E. J., 1538 8th St., Milwaukee,  
 Wisconsin. [wauke, Ill.  
 Fleer, G. D., 710 W. Central Blvd., Ke-  
 Fleer, H. Armin, 405 Center Hill Ave.,  
 Elmwood Place, Cincinnati, Ohio.  
 Fleer, J. H., 422 32 St., Milwaukee, Wis.  
 \*Flohr, Oscar, Guide Rock, Nebr.  
 Flottmann, J., R. "G.", Box 89, Indi-  
 anapolis, Ind.  
 Foerster, P., (Em.), 5946 E. Circle Ave.,  
 Norwood Park, Chicago, Ill.  
 Foesch, J., Bullion, Wisc.  
 Fontana, J., New Salem, N. Dak.  
 Fox, Henry, 212 Seward St., S. S., Pitts-  
 burgh, Pa.  
 Frank, J., 171 Bakus Ave., Marine City,  
 Mich.  
 Franke, A., Box 27, Selby, S. Dak.  
 Franke, Arno H., Calumet, Iowa.  
 Franke, Theo. H., R. R. 4, Junction  
 City, Kans.  
 Franke, C. H., Elkader, Iowa.  
 Frankenfeld, F., sen. (Em.), 910 Adams  
 St., St. Charles, Mo.  
 Frankenfeld, F., jun., 1062 St. Paul St.,  
 Rochester, N. Y.  
 Frankenfeld, J. W., Emmaus Asylum,  
 St. Charles, Mo.  
 Frankenfeld, Paul G., 233 Hollenbeck  
 St., Rochester, N. Y.  
 Freese, B. F., Greenview, Ill.  
 Frenzen, W., 121 N. Terrace Ave., Mt.  
 Vernon, N. Y. [Ore.  
 Freund, F. H., Y. M. C. A., Portland,  
 Freund, G. H., 205 Green St., Higgins-  
 ville, Mo.  
 Freytag, H. W. (Em.), R. R. 4, Box 40,  
 Pearl City, Ill.  
 Freytag, K., 305 Beuch St., Galena, Ill.  
 Friebe, C., Ohlman, Ill.  
 Friedemeier, H., (Em.), 1613 Logan Ave.,  
 Marinette, Wis. [wick, Mo.  
 Friedrich, H., R. R. 3, Box 21, Kimms-  
 Fritsch, C., 1104 W. 11th St., Little Rock,  
 Ark. [neyville, Ill.  
 Friz, Ad. P. B., 307 Jackson St., Pinca-  
 \*Fritsch, C., 5414 Plover St., St. Louis,  
 Friz, Helmut A. R., 4661 Loughborough  
 Ave., St. Louis, Mo. [polis, Ind.  
 Frohne, J. C., 730 E. 13th St., Indiana-  
 Frohne, Ph., Holland, Ind.  
 Frohne, Th. P., 7124 Kinsman Road,  
 Cleveland, Ohio.  
 Fruechte, A. W., 301 E. 3d St., Pana, Ill.  
 Fuenning, A., Ft. Morgan, Colo.  
 Fuerst, Fr., R. R. 3, Cleveland, Wisc.  
 Fuhrmann, Ed., 404 Lafayette St., New-  
 ark, N. J. [Bayonne, N. Y.  
 Fuhrmann, F. G. W., 777 Boulevard,  
 Gabelmann, F., 215 N. 18th St., Warren,  
 Mich.  
 Gabler, Chr., Blackburn, Mo.  
 Gadow, F. (Em.), California, Mo.  
 Gaebe, A. B., Monee, Ill.  
 Gaebe, J. W., R. R. 8, Jefferson Bar-  
 racks, St. Louis, Mo.  
 Gaertner, W., 3509 Union Ave., Chicago,  
 Illinois. [India.  
 Gass, J., Raipur, Central Province,  
 Gastrock, C., R. R. 2, Kyle, Tex.  
 Gebauer, C. C. (Em.), 3596 Independence  
 Rd., Cleveland, Ohio.  
 Gebhardt, H., Gresham, Oregon.  
 Gehle, Ernst, 4211½ North Ave., Mil-  
 waukee, Wis. [Ohio.  
 Gehm, Paul, 312 W. Green St., Piqua,  
 Gehrke, A. L. (Em.), 47 Florence Ave.  
 Highland Park, Detroit, Mich.  
 Geisler, Friedr., 610 Garfield St., Lar-  
 amie, Wyo.  
 Gekkele, Geo., 19 Keller St., Petaluma,  
 Cal. [cago, Ill.

- George, J. A., 6315 Emerald Ave., Chicago, Ill.  
 Gerhold, G. S., 112 Fifth St., Lincoln, Ill.  
 Giering, M. F., R. R. 13, Mt. Healthy, O.  
 Giese, F., 819 N. Patterson Park Ave., Baltimore, Md.  
 Gilbert, O. J., Ph. D., (Em.), 126 E. Liberty St., Cincinnati, O.  
 Glade, A., 2500 N. Talman Ave., Chicago, Ill. [St. Charles, Mo.  
 Goebel, Geo. (Em.), 424 McDonough St., \*Goebel, G. A.,  
 Goebel, Geo. W., Desplaines, Ill.  
 Goebel, J. H. L., 11353 State St., Chicago, Ill.  
 Goebel, L. W., 2135 N. Sawyer Ave., Chicago, Ill. [Mo.  
 Goebel, S. Peter, R. R. 15, Valley Park.  
 Goetz, A., 35 E. Parade Circle, Buffalo, New York.  
 Goetsch, Fred A., Bismarck, via Bhatapara, C. P., India.  
 Goffeney, W., 235 S. St. Peters St., South Bend, Ind. [Wis.  
 Goldstern, P., 1029—19th St., Milwaukee, Wis.  
 Gonsler, S., Hales Corners, Wis.  
 Gottlieb, E., Ebenezer, N. Y.  
 Gottlieb, Prabhudas, Baitalpur, C. P., India.  
 Grabau, C. F., R. R. 1, Treloar, Mo.  
 Graber, A., 332 E. Pierce St., Council Bluffs, Iowa. [Mich.  
 Grabowski, A., 111 S. 3d Ave., Saginaw, Albion, Mich.  
 Graeper, F. H., 16 Francis St., Annapolis, Md.  
 Graeper, H. C. (Em.), 90 Beverly St., Rochester, N. Y.  
 Graf, J. R., 358 Ave. B., Rochester, N. Y.  
 Grauer, C. L., 152 Military St., Fond du Lac, Wis.  
 Grauer, E. C., 312 5th St., Wausau, Wis.  
 Grefe, H. F. (Em.), 317 E. Oak St., Louisville, Ky.  
 Greuter, H., Bonduel, Wis.  
 Grob, P., R. R. 1, Schleisingsville, Wis.  
 Grosse, F., Prescott & White Ave., Lyons, Ill.  
 Grotefeld, W., Downers Grove, Ill.  
 Grotefeld, H. F. W., 23 Calumet St., Buffalo, N. Y.  
 Grunewald, Rob., 246 6th Ave., Wauwatosa, Wis.  
 Grunewald, W. R., 1825 Mentor Ave., Norwood, Ohio.  
 Gundert, H. (Em.), 76 Miller St., Mt. Clemens, Michigan.  
 Guth, W.  
 Guthe, O., 501 N. Lombardy St., Richmond, Va.  
 Haag, C. C., 1015 E. Jefferson Ave., Detroit, Mich.  
 Haas, C. G., 562 Ellicott St., Buffalo, N. Y.  
 Haas, F. E. C., 20 Liberty St., Amsterdam, N. Y.  
 Haas, H. F. Carl, 716 Plum St., Newton, Haas, Joh. R. C., 23 Lincoln Place, Irvington, N. J.  
 Haas, Theo., 1109 W. Michigan St., Evansville, Ind.  
 Haass, Carl, 406 Deer St., Dunkirk, N. Y.  
 Haass, O. C., 3975 Concord Ave., Detroit, Michigan. [St. Louis, Mo.  
 Hackmann, Wm., 4019 St. Louis Ave., Haeblerle, L. F. (Em.), D. D., 3206 Herbert St., St. Louis, Mo.  
 Haefele, F. M. (Em.), 10539 Glenville Ave., Cleveland, Ohio. [Louis, Mo.  
 Haefele, Theo. A., 1316 Madison St., St. Haussler, A., 3229 Second Ave., So. Minneapolis, Minn.  
 \*Hafner, O., 112, Rush Hill, Mo.  
 Hagen, L. E. K., 1211 Delaware St., West Berkeley, Cal.  
 Hagenstein, A., Baloda-Bazar, Raipur Distr., C. P. India. [City, N. J.  
 Hahn, G. F., 457 Jersey Ave., Jersey Hahn, H. J., Valley City, Ohio.  
 Haller, G. Thos., 17 Monroe St., Buffalo, N. Y.  
 \*Hammer, A., Verona, Mo.  
 Haneberg, C. A., 4880 Lawndale Ave., Detroit, Mich. [Haute, Ind.  
 Hansen, J. C., 125 N. 14th St., Terre Hansen, E. Prof., Elmhurst, Ill.  
 \*Hansen, N., R. R. 2, Staunton, Ill.  
 Harder, J. A. F., R. R. 2, Hinsdale, Ill.  
 Hardt, E., R. R. 4, Clarksville, Iowa.  
 Hauck, J., Napoleon, Mo.  
 Hauck, Th., Box 425, Ballard Sta., Seattle, Wash.  
 Hauff, Wm., 435 Central Ave., Atlanta, Ga.  
 Hausmann, J., Gilman, Ill.  
 Hausmann, P. F., 1231 West Jefferson St., Louisville, Ky.  
 Hausmann, W., Metropolis, Ill.  
 Hausmann, W. J., 1215 Oregon Ave., Steubenville, Ohio. [Ore.  
 Heess, E. G., 400 Going St., Portland, Heggemeier, O. W., 526 E. 8th St., Alton, Illinois. [Mo.  
 \*Hein, H. O., R. R. 3, New Florence, \*Heinrich, Joh., Crystal Lake, Ill.  
 Heinze, R., (Em.), Bellflower, Cal.  
 Heithaus, B. H., Mascoutah, Ill.  
 Held, Conr., R. R. 3, Batesville, Ind.  
 Heldberg, C. A., Powhattan, Kans.  
 Helm, A. E., Royalton, Wis.  
 Helmkamp, D. J., Wellington, Mo.  
 Helmkamp, J. F. W., 822 E. 33rd St., Los Angeles, Cal. [Ill.  
 Hempel, C. R., 26 N. 14th St., Belleville, Hempelmann, O. D., East & Foreland Sts., N. S., Pittsburgh, Pa.  
 Henninger, W. F., New Bremen, Ohio.  
 Hensel, G. A., 2102 Larkin St., San Francisco, Cal. [Iins, Colo.  
 Hergert, E., 315 Remington St., Fort Col. \*Hergert, J., 447 Failing St., Station B., Portland, Ore.  
 Hermann, E., Fergus Falls, Minn.  
 Herrlinger, J. G., 703 Walnut St., Atlantic, Iowa.  
 Herrmann, Joh., 206 W. 3d St., Fairmont, Minn.  
 Herrmann, T. J., 411 3d St., N. E., Little Falls, Minn.  
 Herrmann, W. F., 20 Church St., Ferguson, Mo.  
 Hertel, J. M., R. R. 2, St. Charles, Mo.  
 Hetzel, Jacob, New Buffalo, Mich.  
 Hetzel, W. F., 515 S. Lafayette St., Royal Oak, Mich.



- Heutzenroeder, H., Annandale, Minn.  
Hildebrand, C. A., St. Jacob, Ill.  
\*Hildebrand, George, Dupo, Ill.  
Hildebrand, H., Bellewood, Ill.  
Hille, O., Dumfries, Iowa.  
Hillgardt, Ph., R. R. 6, Sumner, Iowa.  
Hills, A., 106 Morgan St., Tonawanda, New York.  
Hinze, R. M., E. 706 Spring St., Boonville, Mo.  
Hoefler, J. A. Breese, Ill.  
Hoefler, M. C., 20 N. Ashland Blvd., Chicago, Ill.  
Hoefler, Theo., Talmage, Nebr.  
Hoepfner, Heinz, R. R. 2, Augusta, Mo.  
Hoepfner, M., Gladbrook, Iowa.  
Hoepfner, P., R. R. 3, Forrester, Ill.  
Hoffman, C., 104 Union St., Freeport, Ill.  
Hoffmann, G., Blue Springs, Mo.  
\*Hoffmann, Geo. M. L., Biloxi, Miss.  
Hoffmeister, J. C., Lena, Ill.  
Hohmann, Fr., 6126 Ridge Ave., Pleasant Ridge, Cincinnati, Ohio.  
Hohmann, L., 605 E. St. Catharine St., Louisville, Ky.  
Hohmann, R., 2030 Pine St., Murphysboro, Ill.  
Holder, E., Athens, Wis.  
Holdgraf, J. H., Bloomington, Ill.  
Holke, F., 320 N. Green Bay Rd., Highland Park, Ill.  
Holtorf, Theo., Wheaton, Ill.  
Holz, M., Troy, Ill.  
Horn, H., 288 Russell St., Detroit, Mich.  
Horst, G., Beecher, Ill.  
Horstmann, E., 1901 Chestnut St., Everett, Wash. [St. Louis, Mo.  
Horstmann, J. H., 1718 Chouteau Ave., Hosto, A. T., Matteson, Ill.  
Hosto, H. W., Fayetteville, Ill.  
\*Hosto, Raymond, Smithton, Ill.  
\*Hosto, Roland, 106 E. 9th St., Jasper, Indiana.  
Hosto, W. H., Smithton, Ill.  
Hotz, A. J. J., Peotone, Ill.  
Howe, B., 618 E. Main St., Danville, Ill.  
Howe, C. F., Baroda, Mich.  
Howe, W., 2324 17th St., Detroit, Mich.  
Huebschmann, H., jun., 1629 Hoffner St., Cincinnati, O. [Cleveland, O.  
Huebschmann, J. S., 1645 Superior Ave., Irion, D. D., Prof., 147 Virginia St., Elmhurst, Ill.  
Irion, Ernst, 393 Carroll St., Akron, O.  
\*Irion, E. A., c. o. Y. M. C. A., Moline, Ill.  
Irion, Jac., 1804 S. 9th St., St. Louis, Mo.  
Irion, Jon., 206 N. Breed St., Los Angeles, Cal. [City, Ind.  
Irion, Paul, 907 Franklin St., Michigan  
Irion, Th., 243 Park Ave., Oshkosh, Wis.  
Jacoby, Hans, 220 Division St., Elgin, Ill. [fael, Cal.  
Jagdstein, Ed. H., 637 5th Ave., San Rafael, E. R., 412 N. 14th St., East St. Louis, Ill.  
Janke, A., 630 Story St., Appleton, Wis.  
Jankowsky, C., R. R. 5, Newton, Iowa.  
Jans, J., 1736 Marion St., Denver, Colo.  
Janssen, A. E. (Em.), 405 Blaine Ave., Pasadena, Cal.  
Jaworski, Jos., 627 S. 8th St., Waco, Tex.  
Jennrich, A., R. R. 3, Marissa, Ill.  
Jens, F. P., 4137 West Belle Place, St. Louis, Mo. [dere, Ill.  
Jensen, D. C., 404 E. Madison St., Belvidere, R. R. 1, Burksville, Ill.  
Jeschke, M., Ryors, Mo.  
\*Jeschke, W. M., Chaplain U. S. A., Camp Funston, Kans.  
John, R. A., Orchard & Kemper, Chicago, Ill.  
John, S. A., 633 E. Market St., Louisville, Ky.  
Joern, C. C., Long Prairie, Minn.  
Jost, J., per Adr. Hrn. Kaufmann Tegge, Grünewaldstrasse 80, Schöneberg bei Berlin. [land, Va.  
Juchhoff, H. (Em.), R. R. 1, Cumberland, Theo., 983 W. Grand Blvd., Detroit, Mich.  
Jueling, P., Windsor, Colo.  
\*Juergens, Arthur H., Franklin, Iowa.  
Juergens, H., West Park, Ohio.  
Jung, W., sen., Owensville, Mo.  
Jung, W., jun., R. R. 6, Nashville, Ill.  
Jungfer, R., 211 Fairview Ave., Scranton, Pa. [Ave., St. Louis, Mo.  
Jungk, Wm. Theo., D. D., 1718 Chouteau Jurick, G. H.,  
Kaefer, Paul C., Port Washington, O.  
Kalkbrenner, A., Jackson Mo.  
Kamphausen, H., 9807 Cudell Ave., Cleveland, Ohio.  
Kamphenkel, Wm. F., 623 Minnesota Ave., Bemidji, Minn.  
Kanzler, G. A., 620 Taylor St., Cannelton, Ind.  
Kasiske, J. J., Kurten, Texas.  
Kasman, R. H., Hermann, Mo.  
Katterjohn, Alb., Wright City, Mo.  
Katterjohn, H., Kenton, Ohio. (leave of absence)  
\*Kauerz, H., 315 S. 2nd Ave., Brighton, Colo.  
Kehle, L., R. R. 2, Waverly, Iowa.  
Kehle, Paul C., 5th & Howard, Le Mars, Iowa.  
Keinath, P. C., Box 292, Sigourney, Ia.  
Keller, J. A., Bourbon, Ind.  
Keller, O., R. R. 1, Howell Ind. [N. Y.  
Keller, R. H., 86 Erie Ave., Gowanda, Keppel, C. J., Monroeville, Ohio.  
Kern, Geo., 2319 E. Dauphin St., Philadelphia, Pa. [Pa.  
Kern, Val. (Em.), 209 W. 18th St., Erie, Kettelhut, C. G., R. R. 6, Mt. Vernon, Ind.  
Kettelhut, Herbert, R. R. 2, Box 38, Louisville, Ky.  
Kettelhut, Th., 5th Ave. & Division St., Faribault, Minn.  
Kettelhut, Walter Fowler, Ill.  
Kicker, Walter F., Eudora, Kans.  
Kiefel, E. D., R. R. 1, Lancaster, Wis.  
Kielhorn, Kurt, R. R. 2, Pearl City, Ill.  
Kienker, Otto, 8404 Halls Ferry Rd., St. Louis, Mo. [field, O.  
Kienle, G. A., 14 S. Franklin Ave., MansKircher, Jul., 2009 W. 22d Place, Chicago, Ill. [Richmond, Va.  
Kirschmann, W. D., 808 Seminary Ave.  
Kisselmann, J., Sedgwick, Colo.  
Kissling, Carl, 1718 Chouteau Ave., St. Louis, Mo.

- Kitterer, A. A., 643 Orville Ave., Kansas City, Kans.
- Kitterer, A. E., R. R. 1, Powhatan Pt., O.
- Kitterer, G. F., Bland, Mo.
- Kleber, L., 4840 Rohms Ave., Detroit, Mich.
- Kleemann, L., 214 Parkway Ave., Indianapolis, Ind.
- Klein, Carl W., 209 E. Main St., Washington, Iowa.
- Klein, F. C., Eitzen, Minn.
- \*Klein, Walter K., 217 N. 8th St., Grand Junction, Colo.
- Kleinau, M., R. R. 3, Waterloo, Ill.
- Klemme, F., 1014 N. Main St., Springfield, Mo.
- Klemme, F. H., 106 E. 32nd St., Baltimore, Md.
- Klick, Arnold, Main & Jefferson Sts., Tiffin, Ohio.
- Klick, Belmont A., 4441 Red Bud Ave., St. Joseph, Mo.
- Klick, Friedrich C., 905 Jule St., St. Joseph, Mo.
- Klimpke, Ed. E., 817 E. Douglas St., Bloomington, Ill.
- Kling, L. J., 19 W. Ash St., Three Oaks, Mich.
- Klingeberger, F., 79 Van Buren Ave., Naperville, Ill.
- Klingeberger, J., 530 W. Hill St., Louisville, Ky.
- Klinschewski, F., Browntown, Wis.
- Klopsteg, Jul. (Em.), 522 E. 2nd St., Faribault, Minn.
- Klug, A., R. R. 4, Peotone, Ill.
- Kluge, Carl, Du Bois, Ill.
- Klutey, Emil, Oak Harbor, Ohio.
- Klutey, H. C., Cor. Ottawa & Toussaint Sts., Oak Harbor, Ohio.
- Kniker, A., R. R. 9, Jefferson Barracks, Mo.
- Kniker, C., Cibola, Tex.
- Kniker, C. F., Arcola, Ill.
- Knipping, A. H., 221 E. Gates St., Columbus, Ohio.
- Koch, Alb. John, 516 Spruce St., Leavenworth, Kans.
- Koch, Carl, 650 St. Peter St., St. Paul, Minn.
- Koch, F., Fredericksburg, Ia.
- Koch, G. (Em.), Bensenville, Ill.
- Koch, W., 114 7th St., Grand Haven, Mich.
- \*Koch, W. A., Clarksville, Ia.
- \*Kochheim, W., Guide Rock, Nebr.
- Kockritz, E., 505 Jefferson Ave., Evansville, Ind.
- Koehler, A., Elberta, Alabama.
- Koehler, Clyde H. Geo., Troy, Mo.
- Koenig, C. A., 1317 S. Ashland Ave., Chicago, Ill.
- Koenig, H. E., Union, Mo.
- Koenig, J., Baitalpur, via Bhatapara R. U. Ry., C. P., India.
- Koerner, A., Fredericksburg, Tex.
- Kofer, R., 2103 C St., Granite City, Ill.
- Kohler, Wm., 1998 Harrison Ave., Cincinnati, O.
- Kollath, E. C., Box 434, Shawano, Wis.
- Koring, W., R. R. 1, Faribault, Minn.
- Kottich, H., Plattsmouth, Nebr.
- Kottich, W., R. R. 3, Falls City, Nebr.
- Kraemer, H. A., 64 N. Ogden St., Buffalo, N. Y.
- Krafft, E. N., 12 Poplar Ave., Newark, Ohio.
- Krafft, Fr., 4441 Red Bud Ave., St. Louis, Mo.
- Kramer, J. C., 1205 E. 2nd St., Loveland, Colo.
- Kramer, M. L., 2506 Benton St., St. Louis, Mo.
- Kraus, Ph., D. D., 1041 Water St., Meadville, Pa.
- Krause, G. W., Chelsea, Mich.
- Krause, J., Timbo Blumenau Estade De Santa Catherine, Brazil.
- Krause, Wm. C., 141 Broadway, Melrose Park, Ill.
- Krebs, G., Coupland, Texas.
- Kreis, W., Mokena, Ill.
- Kreuzenstein, C. (Em.), Golden West Hotel, 417 E. 5th St., Los Angeles, Cal.
- Kreuzenstein, G., 514 E. Mulberry St., Fort Collins, Colo.
- Kreuzer, J. A., 812 N. Main St., Marissa, Ill.
- Krickhahn, C., R. R. 2, Coloma, Mich.
- \*Kroehler, A. C., Hardin, Mont.
- Kroencke, E., West Chicago, Ill.
- Kroencke, H., 2710 Iowa St., Chicago, Ill.
- Krohne, Fr. H., 3617 Belleplaine Ave., Chicago, Ill.
- \*Krueger, Ad., Ill.
- Krueger, E. R., 1240 Lincoln Ave., Sheboygan, Wis.
- Krueger, F. C., 839 4th St., Lasalle, Ill.
- Krueger, F. W., R. R. 2, Chelsea, Mich.
- Krueger, H. G., 1510 Lafayette St., St. Joseph, Mo.
- Krueger, H., Steinauer, Nebr.
- Krueger, Jos., R. R. 6, Marlette, Mich.
- Krueger, L. C. (Em.), Blue Springs, Mo.
- Krueger, Wm. L., 1228 E. Breckenridge St., Louisville, Ky.
- Krull, H., Levasy, Mo.
- Krumm, C. (Em.), 635 Chislett St., E. E., Pittsburgh, Pa.
- Krumm, G., Woodman, Wis.
- Krumm, G. J., 415 S. Broadway, Middleton, Wis.
- \*Kruse, Corn., 602 Nevada St., Urbana, Ill.
- Kruse, S., Sappington, Mo.
- Krusekopf, H. (Em.), Chamois, Mo.
- Kuebler, R., 2516 Grand Ave., Louisville, Ky.
- Kuelps, W., Florence, Kans.
- Kuehler, G., R. R. 1, Jackson, Wis.
- Kuene, Kuno A., R. R. 2, Random Lake, Wis.
- Kuenzler, E. G., 2516 W. Lombard St., Baltimore, Md.
- Kuether, F. C., 335 Scott St., Ripon, Wis.
- Kugler, Th. C. M., Lenzburg, Ill.
- Kuhn, Aug., R. R. 1, New Haven, Mo.
- Kuhn, E. A., 263 State St., Hartford, Conn.
- Kuhn, O., 1526 Edgewater Ave., Chicago, Ill.
- Kulbartz, J. L., 716 Main St., Buffalo, N. Y.
- Kurschat, Max M., R. R. 2, Newell, Ia.
- Kurz, C., Gilman, Ill.
- Kurz, Joh., Tangier, Okla.
- Kurz, L. F., Davis, Ill.
- Kurz, R. J., Billingsville, Mo.
- Kurz, R. G., New Franklin, Mo.
- Kusch, J., Merton, Wis.
- Laatsch, W., R. R. 1, Addieville, Ill.
- Lambrecht, Gust., Frankfort, Ill.
- Lambrecht, H. E., 2238 Cortez St., Chicago, Ill.



- \*Lammers, L. H., 911 Fifth St., Wahpeton, N. Dak.  
 Langerhans, C. L., 412 S. Front St., Hamilton, Ohio.  
 Langhorst, A., Warsaw, Ill.  
 Langhorst, F. J., O'Fallon, Ill.  
 Langhorst, P., 3932 Marcus Ave., St. Louis, Mo.  
 Laubengayer, O. C., 45 Seymour St., Buffalo, N. Y.  
 Lawrenz, E. F., Wakarusa, Ind.  
 Lebart, J., 3608 6th Ave., Sacramento, California.  
 Leembuis, H., 435 S. 9th St., Quincy, Ill.  
 Leesmann, B. H., 2442 Moffat St., Chicago, Ill.  
 Lefkovich, S., Port Washington, Wis.  
 Lehmann, Max, Henderson, Minn.  
 Lehmann, N., 25 N. Mulberry St., Troy, Ohio.  
 Lehmann, P. D., 3915 Vermas Ave., West  
 Lehmann, Reinh., 33 S. Ellis St., Cape Girardeau, Mo.  
 †Lehmann, Rich. (Em.), Union Ave.,  
 Lehmann, T., 674 S. High St., Columbus, Ohio.  
 Lehmann, Titus, 306 East First South  
 Leibner, E., Afton, Mo.  
 Leonhard, F., (Em.), R. R. 1, Lyons,  
 \*Leonhardt, W., Planie Strasse, Lindel-  
 fingen, c. o. Boeblingen, Württen-  
 berg.  
 Leutwein, A., 432 Cleveland St., Wood-  
 land, Cal.  
 Lienhardt, Geo., 1641 N. Tray St., Chi-  
 cago, Ill.  
 Lienk, M., 9987 Throop St., Chicago, Ill.  
 Limper, Arthur, San Bruno, Cal.  
 Limper, H., R. R. 1, Edwardsport, Ind.  
 Lindenmeyer, S., 646 6th St., Portsmouth,  
 Ohio.  
 Link, J., R. R. 4, West, Texas.  
 Locher, C. W., 1920 G St., N. W., Wash-  
 ington, D. C.  
 Locher, R. W., 2202 Seventh Ave., Troy,  
 Low, Geo. J., Boston, N. Y.  
 Loew, R. I., Strasburg, Ohio.  
 †Lohans, H. H., 72 Strathmore Ave., Buf-  
 falo, N. Y.  
 Loos, C., 148 Eaton St., Buffalo, N. Y.  
 Lorenz, R., Pomeroy, Ia.  
 †Lucke, R. C., 404 Washington St.,  
 Bloomington, Ill.  
 Ludwig, A. C., Menomonee Falls, Wis.  
 Ludwig, F. G., 851 4th St., Milwaukee,  
 Wis.  
 Lueder, J., D. D., Prof. em. (Em.), 135  
 Lueckoff, F., R. R. 1, Manchester, Mich.  
 Luthe, O., R. R. 3, Washington, Mo.  
 Mack, C., 703 Main St., Oshkosh, Wis.  
 Mahlberg, E. (Em.), 416 Walnut St.,  
 Bucyrus, Ohio.  
 Maierle, J., Bensenville, Ill.  
 Mallick, Adolf, 1951 Military Ave.,  
 Detroit, Mich.  
 Mangelsdorf, W., West Point, Nebr.  
 Mangold, J. G., 1108 S. Garey Ave., Po-  
 mona, Cal.  
 Manrodt, H., 15 Alexander St., Newark,  
 \*Manrodt, Manfred, 2396 Valentine Ave.,  
 New York, N. Y.  
 \*Marshall, Thos. R., Loup City, Neb.  
 Marten, W., 1019 S. 14th St., Burling-  
 ton, Iowa.  
 Martin, A., 477 Seminole Ave., Detroit,  
 Matzner, Ad., 1314 F. St., Lincoln, Nebr.  
 \*Mau, J., R. R. 3, Harvard, Neb.  
 Mauch, W. G., Larchwood, Iowa.  
 Maul, D., 1736 Washington St., Lin-  
 coln, Nebr.  
 Maul, Geo. C., 925 E. 73d St., Cleveland,  
 Ohio.  
 Maurer, R., Chino, Cal.  
 Mayer, A. N., Papineau, Ill.  
 Mayer, Ed. F., Grant Park, Ill.  
 Mayer, F., Ph. D., Prof., Eden Semi-  
 nary, St. Louis, Mo.  
 Mayer, G., 22 State St., New Ulm, Minn.  
 Mayer, J. Jac., Niles Center, Ill.  
 \*Mayer, Otto, 600 122nd St., New York,  
 N. Y.  
 Mayer, Theo. J., 1713 Chouteau Ave., St.  
 Louis, Mo.  
 McQueen, F. E., 610 Eleanor St., New  
 Orleans, La.  
 Mehl, W., 219 E. Broadway, Louisville,  
 Meier, H., 195 N. Entrance, Kankakee,  
 Ill.  
 Meier, Joh. H., R. R. 2, Eyota, Minn.  
 Meiller, J., R. R. 1, Tecumseh, Nebr.  
 Meinecke, C. W., D. D., Bay, Mo.  
 Meinzer, G., (Em.), Ackley, Iowa.  
 Meisenheimer, W. P., Lewisville, Ohio.  
 Meister, J. B., Supt. Orphans Home,  
 1852 W. Grand Blvd., Detroit, Mich.  
 Melchert, John C., Box 11, Bishop, Tex.  
 Mennenoeh, C. A., Otto, Texas.  
 Menzel, Alfred, 7812 Normal Ave., Chi-  
 cago, Ill.  
 Menzel, Emil, 26 Rogers St., Buffalo,  
 Menzel, Paul A., 2951 Tildon St., Wash-  
 ington, D. C.  
 Merkel, C., Needville, Tex.  
 Merten, Theo., 725 Reid Ave., Lorain, O.  
 Mernitz, R., Elmhurst, Illinois.  
 Merz, E., Delano, Minn.  
 Merzdorf, J. J., 796 19th Ave., Milwau-  
 Merzdorf, W., 1008 E. 3d St., Cincinnati,  
 Ohio.  
 Meusch, F. A., 222 E. Spring St., New  
 Albany, Ind.  
 Meyer, Alfred E., 2049 Mohawk St., Chi-  
 cago, Ill.  
 Meyer, A. F., 259 Mercer St., Trenton,  
 N. J.  
 Meyer, Alfred, 2015 15th St., San Fran-  
 cisco, Cal.  
 Meyer, Achilles B., Tell City, Ind.  
 Meyer, Chas., Ursa, Ill.  
 Meyer, J. P., 2935 Greer Ave., St. Louis,  
 Mo.  
 Meyer, W., R. R. 5, Elgin, Ill.  
 Miché, C. E., Highland, Ill.  
 Michels, K., 907 Iowa Ave., Muscatine,  
 Miller, L. C. F., 131 West 18th St., Erie,  
 Pa.  
 Miner, O., 2515 Garland Ave., Louisville,  
 Mittendorf, F., Genoa, O.  
 Moeller, H. H., 2301 S. Karlov Ave., Chi-  
 cago, Ill.  
 †Moeller, John G. A., R. R. 3, Waterloo,  
 Illinois.  
 \*Moenkhaus, Wm., Liberty, Nebr.  
 Moessner, L. R., 1437 Juniata St., N. S.,  
 Pittsburgh, Pa.

- Mohr, Rob., Ben Arnold, Tex.  
 Mohme, F., Elkhart Lake, Wis.  
 Mohr, Chr. (Em.), R. R. 2, Carmi, Ill.  
 Mohri, Aug., c/o Deaconess Hospital,  
 5421 S. Morgan St., Chicago, Ill.  
 Moldenhauer, J. S., 1195 Teutonia Ave.,  
 Milwaukee, Wis. [Ohio]  
 Moritz, D. H., 232 E. Church St., Marion,  
 Moritz, E. J., Florence, Mo.  
 Moritz, P., 117 Nettleton Ave., Inde-  
 pendence, Mo.  
 Mornhinweg, G., New Braunfels, Tex.  
 Muecke, Alb., D. D., Welcome, Minn.  
 Muecke, Otto Albert, Miltonsburg, O.  
 Muehlinghaus, F., Moro, Ill.  
 Mueller, Carl, R. R. 1, Gerald, Mo.  
 Mueller, Carl J., R. R. 3, Towerhill, Ill.  
 \*Mueller, E., c. o. Klosterhoff, Rosen-  
 berg, Tex.  
 Mueller, E. L., R. R. 1, Clayton, Mo.  
 Mueller, Herm., R. R. 6, Box 74, Fond  
 du Lac, Wis.  
 Mueller, H. F., 403 E. University Ave.,  
 Champaign, Ill.  
 Mueller, Herb. E., Pilot Grove, Mo.  
 Mueller, J. (Em.), 2540 Stuart St., Den-  
 ver, Colo. [wood, Dayton, Ohio]  
 Mueller, J. G., 20 Volusia Ave., (Oak-  
 \*Mueller, Dr. T., 1206 Oliver St., N.  
 Tonowanda, N. Y.  
 Mueller, Th. L., Idalia, Colo.  
 Mueller, Th. W., 12109 Ingomar Ave.,  
 Cleveland, Ohio.  
 Mueller, W. C., Box 2, Millersburg, O.  
 Munz, J. M., Tioga, Ill. [Ill.]  
 Munzert, Th., 1433 Crain St., Evanston,  
 Mysz, A. B., (Em.), 1221 N. 8th St.,  
 Sheboygan, Wis.  
 Mysz, C. A. Th., Supt. Evan. Orphans  
 Home, Bensenville, Ill.  
 Nabholz, E., Manly, Iowa. [Wis.]  
 Nagel, Carl, 615 Deleglise St., Antigo,  
 Nauerth, C., Emma, Mo.  
 Nestel, J. C., Armstrong, Ind.  
 Neumann, G. A., 423 S. 4th Ave., Ann  
 Arbor, Mich.  
 Neumann, I., R. R. 6, Evansville, Ind.  
 Neumeister, W. E., 2216-14th St., Troy,  
 N. Y. [Sta., Pittsburgh, Pa.]  
 Nickisch, F., 423 North Ave., Millvale  
 Niebuhr, H., Prof., Eden Seminary, St.  
 Louis, Mo. [Mich.]  
 Niebuhr, R., 2726 Lothrop St., Detroit,  
 Niedergesaess, A., 5406 Leland Ave.,  
 Chicago, Ill.  
 Niedernhoefer, H., 109 E. Mill St.,  
 Staunton, Ill.  
 Niedermeyer, Paul, McGirk, Mo.  
 Niefer, H., 550 Russell Ave., Milwaukee,  
 Wisconsin.  
 Niewoehner, H. (Em.), West Bend, Iowa.  
 Noehren, H., 18 Lincoln St., Wayland, N.  
 Nollau, J. (Em.), Waterloo, Ill. [Y.]  
 Nottrott, K. W., 5603 Southwest Ave., St.  
 Louis, Mo. [Geles, Cal.]  
 Nuesch, J., 1739 Trinity St., Los An-  
 Nussmann, G., Pomeroy, O. [Fla.]  
 Nussmann, O., 522 Palm Ave., Miami,  
 Oberdoerster, C., Hankinson, N. D.  
 Oberhellmann, Th., Concordia, Mo. [Pa.]  
 Oberkircher, F. D., 1016 Peach St., Erie,  
 Oppermann, F., (Em.), Waterville, Wash.  
 Orlowsky, Geo., R. R. 29, Wellston,  
 Mo. [Ill.]  
 Ott, B. C., 1635 N. Karlov Ave., Chicago.  
 Ott, P., Syracuse, Nebr.  
 \*Ott, Walter, Winesburg, Ohio.  
 Overbeck, J. H., 602 N. 5th St., Vin-  
 cennes, Ind.  
 Pahl, G., 3054 N. Albany Ave., Chi-  
 cago, Ill.  
 Papsdorf, O., R. R. 1, Saline, Mich.  
 Papsdorf, Th., 846 W. 62nd St., Chicago,  
 Ill.  
 Paulowit, J., 1120 Oak St., Grand Rap-  
 ids, Wis.  
 Peper, M., R. R. 5, Fort Atkinson, Wis.  
 Perl, F., Mott, N. D.  
 Persch, Alb., 1040 E. 2nd St., Salt Lake  
 City, Utah. [Ill.]  
 Pessel, O. F., 123 W. B St., Belleville,  
 Peter, F., 712 12th St., Milwaukee, Wis.  
 Peters, J. C., 416 E. North St., Indian-  
 apolis, Ind.  
 Pfeiffer, L., (Em.), Cumberland, Va.  
 Pfeiffer, K., R. R. 1, Columbia, Ill.  
 Pfeiffer, Paul, 228 W. Columbia St.,  
 Springfield, Ohio. [Ky.]  
 Pfitzer, F. W., 435 First St., Henderson,  
 Pfundt, E., Billings, Mo.  
 Pfundt, H., Augusta, Mo.  
 Pfundt, Theo., R. R. 1, Clifton, Texas.  
 Pfeiffer, H. E., 804 W. Jefferson St.,  
 Sandusky, Ohio. [Ind.]  
 Piepenbrok, E., 118 Walnut St., Wabash,  
 Piepenbrok, F. G., Marthasville, Mo.  
 Piepenbrok, Paul, Weimar, Texas.  
 Pinckert, E.  
 Pinckert, Otto E., R. R. 1, Lincoln,  
 Kans.  
 Pister, E. Herb., 1106 E. Virginia, Evans-  
 ville, Ind.  
 Pister, J., Orchard, Kemper, Fullerton  
 Pkwy., Chicago, Ill.  
 \*Plassmann, E. H., R. R. 1, Hornick, Ia.  
 Plassmann, G., R. R. 2, Bensenville, Ill.  
 Pleger, K., 4341 Chouteau Ave., St.  
 Louis, Mo.  
 Pobanz, Phil., Box 194, Inkster, N. Dak.  
 Poth, Geo. M., 4231 Tholoan Ave., St.  
 Louis, Mo.  
 Prakash, Jesu, Baitalpur, C. P., India.  
 \*Prell, Paul, Shepherd, Mont.  
 Press, G., (Em.), 1811 So. 9th St., St.  
 Louis, Mo. [cinnati, O.]  
 Press, G. G., 927 McPherson Ave., Cin-  
 Press, O., 1804 S. 9th St., St. Louis, Mo.  
 Press, P., 530 Walnut Str., Mt. Vernon,  
 Ind.  
 Press, S. D., Pres Eden Seminary, 1621  
 Hunt Road, St. Louis, Mo.  
 Puhlmann, Rev. F. P., Route G, Box  
 183, Indianapolis, Ind.  
 Pusch, Eberh., R. R. 1, Burksville, Ill.  
 Quarder, P., Norwood, Minn.  
 Quinius, J. P., 2317 Napoleon Ave., New  
 Orleans, La.  
 Raase, C. J., R. R. 1, Cedar Falls, Ia.  
 Ragué, H. S. von, New Bremen, Ohio.  
 Rahn, Ad. D., Hookdale, Ill.  
 Rahn, E., (Em.), 6024 N. Neva Ave.,  
 Norwood Park, Chicago, Ill. [Mich.]  
 Rahn, F., (Em.), 602 Sycamore St., Niles,  
 Rahn, H., 901 Second St., Edwardsville,  
 Illinois.  
 Rami, R., 410 McLean Ave., Tomah, Wis.



- Ramser, J., (Em.), R. R. 1, Box 9, Colville, Wash.  
 Rapp, O., Box 342, Bertha, Minn.  
 Rasche, Aug. C., 3739 Wood St., Wheeling, W. Va. [Burlington, Iowa]  
 Rasche, Chr. T., 113 Winter St., West  
 Rath, W. G., R. R. 2, Norwood, Minn.  
 Rathmann, E., 740 S. Francisco Ave., Chicago, Ill.  
 Rathmann, W., Bartlett, Ill.  
 Ratsch, M. (Em.), Kirchhofstrasse 1, Cunnorsdorf bei Hirschberg, Schlesien, Germany.  
 Rauch, L., Irvington, Ill.  
 Recht, G., R. R. 3, West Bend, Wis.  
 Reh, Emil, 411 East Green St., Centralia, Ill.  
 Reichardt, J., R. R. 1, Morrison, Mo.  
 Reichert, Jul., 530 W. Pleasant St., Portage, Wis.  
 Reichle, C. D., 2712 Brown St., Milwaukee, Wis. Charles, Mo.  
 Reinert, L., 314 S. 2nd St., St. Reinicke, J., Box 337, Woodsfield, Ohio.  
 Reller, F., 823 W. Indiana Ave., Spokane, Wash.  
 Reller, H., 125 Clinton St., Albany, N. Y.  
 Reller, J. A., R. R. 8, Evansville, Ind.  
 Reller, J. Otto, 192 Child St., Rochester, N. Y.  
 Repke, Paul, Elmhurst, Ill.  
 Rest, Carl, Ev. Deaconess Home and Hospital, Marshalltown, Iowa.  
 Retter, H., 23 Seminary Ave., Auburn, N. Y.  
 Rexroth, Heine, 107 East 112th St., New York, N. Y.  
 Richter, E. P., Elkton, S. Dak.  
 Rieder, H., Marshall, Okla. [Ill.]  
 Rieger, Jos. C., 933 Monroe St., Quincy, Mo.  
 Rieger, N., 3131 Paseo, Kansas City, Mo.  
 Riemann, R., Lenox, P. O. Richmond, Mich. [Minn.]  
 Riemann, Wm., R. R. 2, Minnesota Lake  
 Riemer, W., Carlville, Ill.  
 Riemeyer, E., R. R. 2, Lenox, Mich.  
 Ritzmann, K. (Em.), 221 Farmer St., Monroe, Wis.  
 Rixmann, H., Hartley, Iowa.  
 Rodenbeck, Fr., R. R. 5, Griswold, Iowa.  
 Roese, F. A., 68 New St., Mt. Clemens, Mich.  
 Roglin, E., Loyal, Okla.  
 Rolf, Fred. J., 1116 12th St., Rock Island, Illinois.  
 Romanowski, A., 608 Texas St., Dallas, Tex.  
 Ronte, Gust., Wanatah, Ind.  
 \*Rosenbusch, H., Farmer, Wash.  
 Rosenfeld, M., R. R. 2, Elkhart Lake, Wis.  
 Roth, A. C., R. R. 1, Armstrong, Ind.  
 \*Roth, E., Colby, Wis.  
 Roth, Karl, sen., 510 Locust St., Elmwood Place, Ohio. [Ohio]  
 Roth, K. A., 115 W. Main St., Chillicothe, Ohio.  
 Roth, C. Wm., Farmington, Mich.  
 Roth, Jacob, Scotts Bluff, Nebr.  
 Ruecker, Aug., 1716 Chouteau Ave., St. Louis, Mo.  
 Rueggeberg, F. C., Payette, Idaho.  
 Rusch, O., 4229 W. 35th St., Brooklyn Station, Cleveland, O.  
 Sabrowsky, F., 115 So. Spring St., Independence, Mo. [tro, Cal.]  
 Saenger, Carl, 1202 Euclid Ave., El Centro, Cal.  
 Saeuberlich, A., R. R. 5, Sumner, Iowa  
 Saffran, P., 603 Sycamore St., Niles, Mich. [ton, O]  
 Saleste, Paul, 810 Orange St., Coshoc, O.  
 Sans, E., 246 N. 16th Ave., Minneapolis, Minn.  
 Satory, A., Dumfries, Iowa.  
 Satzinger, Otto, 337 E. Jefferson St., Los Angeles, Cal. [Mo.]  
 Sauer, J., 5018 Euclid Ave., Kansas City.  
 Schaefer, Franklin W., Colby, Kan.  
 \*Schaefer, Carl Theo.,  
 Schaefer, Johannes, Saukville, Wis. Nebraska.  
 Schaefer, W., 3119 S. 24th St., Omaha.  
 Schaeffer, C., 350 Sibley St., Hammond, Indiana.  
 Schaer, F., R. R. 1, Milwaukee, Ore.  
 Schalow, Berthold E., 319 W. Genesee St., Lansing, Mich.  
 Schauer, C., 36 Broadway, Bayonne, N. J.  
 Schauer, J., 66 Locust St., Lockport, N. Y. [Ind.]  
 Scheer, Walter, A., R. R. 5, Evansville, Ind.  
 Schemmer, A. F., Hinckley, Ill.  
 Schenk, F. E. J., 319 Walnut St., Fort Madison, Iowa. [Mo.]  
 Schiek, G. B., R. R. 2, Box 34, Augusta, Mich.  
 Schiek, H. J., Pres. Elmhurst College, Elmhurst, Ill. [N. Y.]  
 Schild, W. H., 308 Adams St., Buffalo, N. Y.  
 Schimmel, C. (Em.), Gen. Del., Canton, Ohio. [Louis, Mo.]  
 Schirneker, H., 405 Hoffmeister, St. Schlinkmann, F., Field's Landing, Cal.  
 Schlinkmann, W., Columbia, Ill.  
 Schlinkmann, W. H., 370 13th St., Milwaukee, Wisconsin.  
 Schlundt, J., R. R. 4, Wadesville, Ind.  
 Schlundt, Th., 405 Wooster Ave., Dover, Ohio. [St. Louis, Mo.]  
 Schlutius, G., (Em.), 6263 Magnolia Ave., Schmale, Theo. R., 506 Lockhart St., N. S., Pittsburgh, Pa.  
 Schmeisser, G. R., Fourth & Vine, Marshfield, Wis. [Mich.]  
 Schmid, A., 154 Chestnut St., Wyandotte, Mich.  
 Schmidt, Adolf, Ph. D., 2712 Scoville Ave., Cleveland, O.  
 Schmidt, C. Edw., 105 Perry St., Wapakoneta, Ohio. [N. Y.]  
 \*Schmidt, E., 195 Norwalk Ave., Buffalo, N. Y.  
 Schmidt, F. C., 800 Church St., St. Joseph, Mich.  
 Schmidt, G. A., 501 Corona St., Denver, Colorado.  
 Schmidt, H. A., 4564 Sherman St., Denver, Colo.  
 Schmidt, H. Chr., Howard City, Mich.  
 Schmidt, L., 109 S. Harrison St., Van Wert, Ohio.  
 Schmidt, Max, 106 Mill St., Merrill, Wis.  
 Schmidt, P. L., 1707 Homestead St., Baltimore, Maryland.  
 \*Schmidt, Ralph, Owensboro, Ky.  
 Schmidt, W., St. Anthony, Idaho.  
 Schmiechen, Swiss Mo.  
 Schnake, C., R. R. 2, Nashua, Iowa.  
 Schnake, Paul C., R. R. 2, Warsaw, Ill.  
 Schnathorst, Fr., R. R. 1, Hannibal, O.  
 \*Schneider, A. J., R. R. 1, Hannibal, O.

- Schneider, Karl L., 4912 Maple Ave., St. Louis, Mo. [ary, St. Louis, Mo.  
 Schneider, Carl E., Prof., Eden Semin-  
 Schneider, J. U., Ph. D., 116 Lower 6th  
 St., Evansville, Ind.  
 Schoen, Alb., Manchester, Mich.  
 Schoettle, G., 822 E. Church St., Adrian,  
 Mich.  
 Schoettle, H., Dexter, Mich. [Md.  
 Schoettle, J., 117 Robbins St., Cambridge,  
 Scholl, F. C., 220 38th St., Covington, Ky.  
 Schoppe, Paul, 1509 Marshall St., Mani-  
 towoc, Wis.  
 Schori, B., Fall Creek, Wis.  
 Schory, Th., 4315 Central Ave., In-  
 dianapolis, Ind.  
 Schreiber, R., 352 Mt. Vernon Ave., N.  
 W., Grand Rapids, Mich.  
 Schroedel, Max, Hoyleton, Washington  
 Co., Illinois. [Chicago, Ill.  
 Schroeder, F. W., 4219 Lockwood Ave.,  
 Schroeder, H., Arrow Rock, Mo.  
 Schroeder, O. H., 1510 West Ave., Utica,  
 Schroeder, Paul M., 930 Marengo St.,  
 New Orleans, La.  
 Schroerluke, O. P., 3498 Scranton Rd.,  
 S. W., Cleveland, Ohio.  
 Schuessler, W., Okawville, Ill.  
 Schuetze, G. F., Schofield, Wis.  
 Schuch, J. N., 102 E. 5th St., Washing-  
 ton, Mo.  
 Schuh, P. A., 232 E. Merchant St., Mon-  
 roe, Wis. [renceburg, Ind.  
 Schuele, F. D., 344 Walnut St., Law-  
 Schulmeister, Chr., R. R. 6, Elgin, Ill.  
 Schulz, E. G. H., 2258 Liberty St., Jack-  
 sonville, Fla.  
 Schultz, G., R. R. 1, Berger, Mo.  
 Schultz, G. A., Haubstadt, Ind.  
 Schultz, Wm., R. R. 4, Burlington, Iowa.  
 Schulz, A. F., 197 Pine St., Muskegon,  
 Mich. [wanda, N. Y.  
 Schulz, E. A., 174 Schenk St., N. Tona-  
 Schulz, H. S., Box 62, Burton, Texas.  
 Schulz, M. F., Elberfeld, Ind.  
 Schulz, P., Maestown, Ill.  
 Schulz, W. K.  
 Schulze, O., Kimball, Nebr.  
 Schumacher, Theo. F., R. R. 23, Chester-  
 field, Mo.  
 Schumann, W., Pomeroy, Iowa.  
 Schuster, W. W., 206 S. 33d St., Bil-  
 lings, Mont.  
 Schwab, J. P., 2134 Newbold Ave., New  
 York, N. Y.  
 Schwarze, R. E., R. R. 7, Ellsworth,  
 Wisconsin. [New Orleans, La.  
 Schweickhardt, L., 1329 S. Carrollton,  
 Schweinfurth, F. C., Newburg, Ind.  
 Schweizer, E., (Em.) Hoyleton, Ill.  
 Seffzig, A., R. R. 5, Edwardsville, Ill.  
 Seidenberg, C., R. R. 3, Beecher, Ill.  
 Sennewald, M. R., Forks, N. Y.  
 Seybold, E., Ackley, Iowa.  
 Seybold, Im. Th., Blue Springs, Mo.  
 Seybold, M. L., New Douglas, Ill.  
 Seybold, Th., Raipur, C. P., India.  
 Siegenthaler, G., 27 Linden Pk., Buffalo,  
 N. Y. [Ill.  
 Siegfried, H. (Em.), Beecher, Will Co.,  
 Sieveking, G. H., R. R. 3, Owensville, Mo.  
 Silbermann, J. J., Homewood, Ill.  
 \*Simon, Wm. F. A., 2260 Gartner Ave.,  
 Detroit, Mich.  
 Simon, Wm. F., Ph. D., 1115 Victor St.,  
 St. Louis, Mo. [Louisville, Ky.  
 \*Sinning, Edward C., 1615 Transit Ave.,  
 Slupianek, B., Marysville, Kans.  
 Soell, E. J., Elmore, Ohio.  
 Soell, Joh., R. R. 3, Metropolis, Ill.  
 Sonneborn, H. J., 1527 Tremont Ave.,  
 Cincinnati, O.  
 Spangenberg, H., Millbury, Ohio.  
 Spathelf, C., (Em.), 300 Harrison St.,  
 Elkhart, Ind.  
 Spathelf, E. H., 300 Harrison St., Elk-  
 hart, Ind.  
 Specht, H., Warrenton, Mo.  
 Sprenger, Conr., 425 W. Bloomfield St.,  
 Stadler, K., R. R. 2, Nashville, Ill.  
 Stamer, H. (Em.), 4317 N. Kedvale Ave.,  
 Chicago, Ill. [ledo, Ohio.  
 Stange, A. C., 814 E. Bancroft St., To-  
 Stange, G. (Em.), Luisenufer 55, Berlin,  
 Germany.  
 Stange, P. L., 1417 Clark St., Milwaukee,  
 Wisconsin.  
 Stanger, C. G., Prof., Elmhurst, Ill.  
 Stanger, G. H., 300 3d St., Hinsdale, Ill.  
 Stappenbeck, P., Manhattan, Ill.  
 Stave, R., Ph. D., 105 Norton St., Ro-  
 chester, N. Y.  
 Stech, E., Tripoli, Iowa.  
 Steger, H., Plattsmouth, Nebr.  
 Steinmark, F. F., Lingle, Wyo.  
 Stelzig, E., R. R. 1, Culbertson, Mont.  
 Sternberg, L., Buckskin, Indiana.  
 \*Still, J.  
 Still, Joh., Hoyleton, Ill.  
 Stoelting, F. A., R. R. 1, Holland, Ind.  
 Stoerker, C. Fr., 1021 S. 4th St., St.  
 Charles, Mo.  
 Stoerker, Fred, Nickerson, Kans.  
 Stoerker, P., 713 Washington St., Jeffer-  
 son City, Mo.  
 Stoerker, Theophil, New Albin, Iowa.  
 Stommel, E. H., 212 E. Joliet St.,  
 Crown Point, Ind.  
 Stommel, M., R. R., Hampshire, Ill.  
 Storck, Th., R. R. 2, Geneva, Iowa.  
 Strasburg, M., R. R. 3, Hutchinson,  
 Minn.  
 Strauss, J., Box 30, R. R. 2, Waco, Tex.  
 Streich, H. L., 16 Peoria St., Buffalo,  
 N. Y. [cinnati, O.  
 Stroehlein, E., 7506 Lockland Ave., Cin-  
 Stroetker, J. H., R. R. 1, Beaufort, Mo.  
 Strohschein, G., R. R. 1, Frankfort, Ill.  
 Strub, H., 126 W. 9th St., Erie, Pa.  
 Struckmeier, K. C., 1421 Howard St.,  
 San Francisco, Cal. [Mo.  
 Sturm, C. F., Emmaus, Marthasville,  
 Suedmeyer, L., 903 Jefferson Ave., Buf-  
 falo, New York. [kosh, Wis.  
 Suessmuth, Wm., 743 S. Park Ave., Osh-  
 Susot, Alb. A., New Palestine, Ind.  
 Symanski, J. O. F., Cadillac, Mich.  
 Tepas, Bernh. J., 3 Sylvester St., Ro-  
 chester, N. Y.  
 Tessmer, H., Roundknob, Ill.  
 Tester, P. Ph., R. R. 2, El Cajon, Cal.  
 Thiele, A. (Em.), R. R. 3, Emmaus Asy-  
 lum, Marthasville, Mo.  
 Thomas, H., St. Chahrls, Mo. [Wis.  
 Thomas, Paul, R. R. 1, Elkhart Lake,  
 Thomas, Theo. A., West Side, Ia.  
 Tietke, H., Barrington, Ill.  
 Tillmanns, G., Morrison, Mo.



- Tillmanns, Theo., 835 Illinois St., Lawrence, Kans.  
 Toelle, H., 423 S. 5th St., Paducah, Ky.  
 Tschudy, F., New Haven, Mo.  
 Twente, Th., Sakti, B. N. Ry., C. P., India.  
 Uhdau, Th. O., R. R. 1, Box 5, Venedy, Illinois.  
 Uhlhorn, R., R. R. 5, Van Wert, Ohio.  
 Uhrland, W. E., 848 Sanders St., Indianapolis, Indiana.  
 Umbeck, F. P., California, Mo.  
 Varwig, J., 2316 Bellevue Ave., Maplewood, Mo.  
 Vehe, Wm. (Em.), 118 E. Cherry St., Cherokee, Iowa. [N. Y.]  
 Viehe, A. E., 72 Main St., Hamburg, Minn.  
 Viehe, G., Tulare, S. Dak.  
 Vieth, H., 3236 E. 55th St., Cleveland, Ohio. [N. Y.]  
 Vieweg, R., 161 Dewitt Ave., Elmira, N. Y.  
 Voegtling, G., Browns, Ill.  
 Voeks, J. C., 297 Gregory St., Blue Island, Ill.  
 \*Vogelmann, Carl G., Wendleville, N. Y.  
 Vogt, Emil, R. R. 2, Jansen, Nebr.  
 Voigt, A., R. R. 5, Elgin, Ill.  
 Vollbrecht, W., 729 Campbell Ave., Hamilton, Ohio.  
 Von der Ohe, A., Mapleton, Ia.  
 Voss, H. E., 3388 W. 41st St., Cleveland, Ohio.  
 Wagner, Emil, Box 79, St. Anthony, Idaho.  
 Wagner, H., Bensenville, Ill.  
 Wahl, Alfr. J. A., Attica, N. Y.  
 Walser, H., 2348 Tennessee Ave., St. Louis, Mo.  
 Walter, F. (Em.), 1728 18th St., Santa Monica, Cal. [City, Okla.]  
 Walton, A., 1323 W. Park St., Oklahoma City, Okla.  
 Walz, H., Box 222, Chamois, Mo.  
 Warber, F. W. C., Alhambra, Ill.  
 Warskow, Aug. F., 1319 Payson Ave., Quincy, Ill.  
 Webbink, G. W., 111 W. Oliver St., Owosso, Mich.  
 Webbink, W. E. G., Forestville, Mich.  
 Weber, F., 54th Place & Morgan, Chicago, Ill. [Tex.]  
 Weber, M., R. R. 1, Box 58, Washington, D. C.  
 Weber, Louis G., Box 342, Chillicothe, O.  
 Wehrli, Allen G., Eden Seminary, 6700 Easton, St. Louis, Mo. [Bend, Ind.]  
 Weichelt, H., 417 W. LaSalle Ave., South Weishaar, J. A., 202 E. 3d St., Williamsport, Pa.  
 Weiss, C. E., R. R. 3, Medaryville, Ind.  
 Weisse, C. F., 2008 Bradley Place, Chicago, Ill.  
 Weltge, F., R. R. 1, Hoberg, Mo.  
 Weltge, F. W., R. R. 2, Belvue, Kans.  
 Weltge, P. W., Holyrood, Kans.  
 Weltge, Wm. (Em.), Palatine, Ill.  
 Weltge, Wm. B., 18 So. Hickory St., Duquoin, Ill.  
 Wendt, Paul, Millstadt, Ill.  
 Werheim, W. F., D. D., 192 Starin Ave., Buffalo, N. Y.  
 Werner, Wm., 11 5th Ave., Longmont, Colo.  
 Werning, Fr. (Em.), 6129 Northcott Ave., Norwood Park, Chicago, Ill.  
 Werth, W. A. H., Addieville, Ill.  
 Westerbeck, E. J., Neustadt, Ont., Can.  
 Westermann, Fr., Neustadt, Ont., Can.  
 Wetzler, W. R., Schleswig, Iowa.  
 Wichmann, O. G., Box 8, Highland Sta., Denver, Colo.  
 Wiegmann, K., R. R. 2, Redbud, Ill.  
 Wiesecke, H. M., 466 N. Oak St., Buffalo, N. Y. [Ky.]  
 Wiggermann, Ph., 805 Monroe, Newport, Wis.  
 Wilking, Eugene, Schleisingerville, Wis.  
 Winger, Fried., 157 Montcalm St., Winnipeg, Man., Canada.  
 Winger, Paul E., 1523 24th St., Milwaukee, Wis.  
 Winger, Gustav, 683 College Ave., Winnipeg, Man., Canada.  
 Wintermeyer, H. H., Farina, Ill.  
 Witt, Will. J., 616 Orleans St., St. Paul, Minn. [Saline, Mich.]  
 Wittbracht, C. H., 100 N. Lewis St., Detroit, Mich. [N. Y.]  
 Wittlinger, J. (Em.), 288 Russell St., Detroit, Mich. [N. Y.]  
 Wittlinger, O., 181 Dearborn St., Buffalo, N. Y.  
 Wittlinger, Th., Valmeyer, Ill.  
 Witzke, H. B., Lester Prairie, Minn.  
 Wobus, G. D., 4492 Kingshighway N. E., St. Louis, Mo.  
 Wobus, P. A., Lebanon, Ill.  
 Wobus, Reinh., 216 South St., Sidney, O.  
 Wobus, Theo., 18 School St., Spring Garden, Borough, Pittsburgh, Pa.  
 Wolf, H., Desplaines, Ill.  
 Wolff, C., 908 Pennsylvania Ave., Ft. Worth, Texas.  
 Woth, Ad., 333 N. 4th St., Seward, Neb.  
 Wuebben, P., Alden, Iowa.  
 Wuestenberg, W., Elkhart Lake, Wis.  
 Wulfmann, B. F., 1418 Branch Ave., Cleveland, O.  
 Wulfmann, Jak. A., 1013 Seventh St., Port Huron, Mich.  
 Wullschlegel, E. R., Box 23, Judson, N. Dak. [N. Dak.]  
 Wullschlegel, Gust., R. R. 1, Judson, N. Dak.  
 \*Zaremba, A. W., Ledyard, Iowa.  
 Zeh, F. W., R. R. 1, Elkhart Lake, Wis.  
 Zeller, A. (Em.), Townline, N. Y.  
 Zeller, Paul E., 130 Prospect Ave., Scranton, Pa.  
 Zeyher, K., Lake Elmo, Minn.  
 Ziegler, J., Marion, Texas.  
 Zielinski, R., Plato, Minn.  
 Zimmermann, A. A., Grant Park, Ill.  
 Zimmermann, Rob. P., Dittmer, Mo.  
 Zink, Albin R., 33 Hobart St., Buffalo, N. Y. [Manor, Tex.]  
 Zueher, Gotthelf, R. R. 3, Box 87, Zumstein, Hans, 1018 Elizabeth St., Lafayette, Ind. [Kinson, Wis.]  
 Zutz, M., 102 Milwaukee Ave., Fort Atkinson, Wis.  
 Zwilling, O., Hudson, Kans.  
 Zwilling, Paul R., 1816 W. Jefferson, Louisville, Ky.  
 Total number of pastors...1148

## MISSION HELPERS

- Dieffenthaler, Wilh. K., Raipur, C. P., E. India.  
 Kettler, Elise (on leave of absence).  
 Enslin-Suger, Mrs. Helen,

## TEACHERS' REGISTER

Teachers serving in Evangelical week-day church schools.  
Those without a \* are members of the Synod.

- |  |              |   |
|--|--------------|---|
| *Arndt, F., 9150 Rathbone Ave., Detroit, Mich.   | [Louis, Mo.] | Malkemus, L. F., 1347 S. 14th Str., New-castle, Ind.                                  |
| Austmann, P., 1526 Mississippi Ave., St. Beckmeyer, Edw., Washington, Mo.  |              | *Marten, Wm.  |
| Berg, Ed., 210 W. 9th St., Michigan City, Indiana.   | [Mo.]        | Michel, J. A., 2221 Cortez St., Chicago, Illinois.                                    |
| Braun, C., 4407 Harris Ave., St. Louis, Boettcher, F., 4242 N. 20th St., St. Louis, Missouri.  |              | Mohr, Chr., 909 Jefferson St., Jefferson City, Mo.                                    |
|  |              | [Louis, Mo.]  |
| *Brink, Leonhard, Hoyleton, Ill.   |              | Moritz, W. F., 4024 Greer Ave., St. Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo. |
| Buchmueller, S., 3842a Sullivan Ave., St. Louis, Mo.   |              | *Pundmann, Anna, St. Charles, Mo.   |
| Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.  | [Mo.]        | Racherbaeumer, Louis, Hoyleton, Ill.  |
| Düe, Edw. H., 1816 S. 9th St., St. Louis, *Fischer, F. (Em.), 436 S. 1st St., Ann Arbor, Mich.   |              | *Reinke, Julius F., R. R. 29, Wellston Sta., St. Louis, Mo.                           |
| *Gerdes, P. H., Box 325, Elmhurst, Ill.  |              | *Ritter, Arthur, Holstein, Mo.  |
| Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio.   | [Mich.]      | *Saeger, F., Prof., Eden College, St. Louis, Mo.                                      |
| Gubler, O., 734 Livernois Ave., Detroit, Helmkamp, F. W., Supt. Orph. Home, R. R. 29, Wellston, Mo.                                    |              | Saeger, L., St. Charles, Mo.  |
| Hotz, F. T., Supt. Ev. Orphans Home, Hoyleton, Ill.  |              | Scheidemann, Antonia M., Orph. Home, Bensenville, Ill.                                |
| *Kitterer, H. A., Delray, Mich.  |              | [Ill.]  |
| Klocke, 711 East 1st St., Merrill, Wis.  |              | Schlundt, D., 2008 W. 21st St., Chicago,  |
| Kloppe, Fr., Geronimo, Guadalupe Co. Texas.  | [Ill.]       | *Schmale, J. E., Prof., Elmhurst, Ill.  |
| *Koelle, Ophillie, 340 W. 64th St., Chicago, Koenig, J. H., Supt. Protestant Home for the Aged, R. R. 1, Box 21 B, San Antonio, Texas. |              | Schoppe, A., Orphans Home, R. R. 29, Wellston, Mo.                                    |
| *Kuhagen, Wm.  |              | Schuessler, H., 833 State St., Quincy, Ill.   |
| *Luehrmann, Emma W., Lexington, Mo.  |              | *Schuessler, W., 5139 Loomis St., Chicago, Ill.                                       |
|  |              | Seybold, P. C., Davis, Ill.   |
|  |              | Struckmeyer, Carl, Waterloo, Ill.   |
|  |              | Wandtke, Ernst F., R. R. 18, Edwards-port, Ind.                                       |
|  |              | Warma, H., Quincy, Ill.   |
|  |              | Wiegmann, G., 5215 Justine St., Chicago, Ill.   |
|  |              | [Louis, Mo.]  |
|  |              | *Wilking F. W., 3007 McNair Ave., St.   |



## EVANGELICAL DEACONESSSES

**Baltimore, Md., 336 S. 14th St. | Lincoln, Ill., 7th and Walnut St.**

Sister Lena Nos

Sister Charlotte Boekhaus

**Chicago, Ill., 54th Pl. and  
Morgan St.**

" Rosa Gerhold  
" Minnie Hahn [cago)  
" Adele Hosto (Parish work- Chi-  
" Louise Mernitz

**Marshalltown, Iowa**

Sister Minnie Volz  
Alma Wiegmann

Sister Sophie Hubeli  
" Erna Schweer  
" Marie Woizeschke

**Cleveland, Ohio**

**Marthasville, Mo., Emmaus  
Asylum**

Sister Emma Weiler  
" Christina Winter

Sister Julia Koch  
" Martha Schlottach  
" Emma Schultz

**Cincinnati, Ohio, Clifton Ave. and  
Straight St.**

**Milwaukee, Wis., 1815 Grand Ave.**

Sister Greta Luken  
" Anna Meyer,  
" Margaret Sperber  
" Rosa Hummel  
" Lizzie Detmer  
" Magdalena Dorsch  
" Anna Maurer  
" Flora Meckstroth  
" Elise Moschel  
" Amanda Sandmeyer

Sister Ella Loew  
" Irene Recht  
" Lela Rutz  
" Edna Stoenner

**Rochester, N. Y., Cor. South and  
Highland Ave.**

**Detroit, Mich., 1015 East Jeffer-  
son Ave.**

Sister Christine Schwarz

Sister Clara Behnke  
" Emma Marzahn  
" Emma Martzke  
" Melinda Schmid

**St. Louis, Mo., 4125 West Belle Pl.**

**East St. Louis, Ill., 15th and  
Illinois Ave.**

Sister Pauline Bergstraesser  
" Olga Borgmann  
" Lydia Buschmann  
" Hulda Echelmeier  
" Mary Feutz  
" Minnie Flottmann  
" Bena Fuchs  
" Olinda Fuhr  
" Magdalena Gerhold  
" Anna Goetze  
" Katie Keck  
" Theresa Kettelhut  
" Elizabeth Kunze  
" Hilda Mall  
" Mathilde Matthes  
" Johanna Nollau  
" Marie Nottrott  
" Marie Oehler  
" Anna Pohlmann  
" Louise Radloff  
" Martha Roglin  
" Alwina Scheid  
" Hattie Sieg  
" Lena Soehlig  
" Katherine Streib  
" Hulda Sturm

Sister Ella Jaeger  
" Anna Lenger  
" Verlia Woltemath

**Evansville, Ind., Cor. Mary and  
Iowa St.**

Sister Lena Appel  
" Sophie Bartelt  
" Lena Braun

**Faribault, Minn., 5th and  
Division St.**

Sister Amalie Klopsteg  
" Emma Kroehler  
" Johanna Marquardt  
" Emily Mayer  
" Caroline Pepmeyer  
" Eleonore Pielemeier  
" Marie Schwenk  
" Lydia Suter  
" Magdalena Suter

**On Furlough**

Sister Emma Fruechte, Winnebago,  
Minn.  
" Martha Wolf, Mederplanitz, Sax-  
ony, [Mo.  
" Beata Schiek, R. R. 2, Augusta.  
Number of deaconesses.....79

## WIDOWS OF EVANGELICAL PASTORS

- Agricola, O., 7340 Vermont St., St. Louis, Missouri.  
 Albert, B., Otis Orchards, Washington.  
 Alpermann, A., 209 Emmett St., Ypsilanti, Mich.  
 Allrich, A., 509 Benton Ave., St. Charles, Mo.  
 Angelberger, L., 2242 W. 95th St., Cleveland, O.  
 Apitz, O., 2715 Hugo Ave., Baltimore, Maryland.  
 Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.  
 Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.  
 Barkmann, M. H., 1204 N. Washington St., Junction City, Kans.  
 Becker, Phil., 1029 19th St., Milwaukee, Wis.  
 Bender, E., 116 Washington & Plymouth St., Lemars, Iowa.  
 Berens, Clara, Elmhurst, Ill.  
 Berger, A., Brighton, Ill.  
 Berges, W., 2020 Sunny Side Ave., Burlington, Iowa. [Buffalo, N. Y.]  
 Berner, Eliz., 6 Grandview Ave. Sta. H., N. Y.  
 Beyer, E., Evang. Church Home, Forks, N. Y.  
 Bierbaum, C., Cecil, Wis.  
 Bierbaum, A. J. H., Minier, Ill.  
 Bierbaum, E., Minier, Ill.  
 Biermann, 2437 Cortland St., Chicago, Ill. [Cleveland, O.]  
 Blankenhahn, A., 14122 Orinoco St., Blum, Dorothea, R. R. 3, Barrington, Ill.  
 Baehr, Emilie, 710 16th Ave., Minneapolis, Minn.  
 Bolz, Bertha, Van Wert, Ohio. [Ohio]  
 Brenner, Lina, 37 Perrine St., Dayton, Brändli, L., Blue Springs, Mo.  
 Brodmann, M., 1106 Lafayette St., Beardstown, Ill.  
 Brodt, K., 115 Willow Rd., Elmhurst, Ill.  
 Brucker, Marie, 1105 Lafayette St., Scranton, Pa. [troit, Mich.]  
 Buettner, L., 327 Baltimore Ave., DeChristiansen, C., 2905 N. Troy St., Chicago, Ill. [N. J.]  
 Dahlhoff, E., 28 Fulton St., Newark, Daiss, Mathilde, 2022 E. Fair Ave., St. Louis, Mo.  
 Deters, C., 1408 Granger Ave., Ann Arbor, Michigan.  
 Dobschall, E., 1644 Doty St., Oshkosh, Wis. [Chicago, Ill.]  
 Doehring, U., 2018 Washington Blvd., Duerr, M., R. R. 1, Rocky River, O.  
 Eisen, G., Chelsea, Mich.  
 Eppens, C., 1445 W. 84th St., Cleveland, Ohio.  
 Esser, L., 3330 Texas Ave., St. Louis, Missouri.  
 Eyrich, G. M., Heron Lake, Minn.  
 Feil, L., c. o. Rev. E. Pinckert, Bensenville, Ill.  
 Feldmann, Caroline, 307 Oakley St., Evansville, Ind.  
 Fetzer, F., R. R. 1, Attica, N. Y.  
 Fink, A., Pekin, Ill.  
 Frank, J., Blue Springs, Mo.  
 Frick, H., 306 Grant St., Evansville, Indiana.  
 Frigge, S., 969 Cherokee Rd. & Highland Ave., Louisville, Ky.  
 Gerichten, Anna v., 306 Bird Ave., Buffalo, N. Y.  
 Goffeney, M., 235 S. St. Peters St., South Bend, Ind.  
 Gubler, Julie, R. R. 5, Evansville, Ind.  
 Grunert, J., 1126 Pearl St., St. Joseph, Mich. [Ind.]  
 Haas, Chr., 717 Read St., Evansville, Haas, W., 505 E. Harrison St., Tacoma, Wash.  
 Haas, M., Ger. Deac. Hosp., Wellington Pl., Mt. Auburn, Cincinnati, O.  
 Haass, C. W. F., 2051 Grand Blv., Detroit, Mich.  
 Haack, H., 672 34th Str., Milwaukee, Wis.  
 Habecker, M., 1312 Edmond Sts., St. Joseph, Mo.  
 Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.  
 Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill. [Mo.]  
 Hehl, M., 3019 Caroline Str., St. Louis, Hess, G., 522 Spring St., Wabash, Ind.  
 Hirtz, M., 3308 Tate Ave., S. W., Cleveland, O. [Arbor, Mich.]  
 Hoch, J. G., 1003 W. Liberty St., Ann Hoffmeister, M., 2615 Fourth Ave. S., Minneapolis, Minn.  
 Holz, J., Carlinville, Ill. [Ill.]  
 Holz, Ida, 2506 Cortland Str., Chicago, Hosto, E. J., Maeystown, Ill.  
 Huber, L., 37 Batavia Ave., Hamilton, Md. [Bloomington, Ill.]  
 Huebschmann, L., 209 E. Ohio St., Indiana.  
 Hugo, S., 731 Hohman St., Hammond, Hueser, B., 310 N. 3d St., Oscaloosa, Ia.  
 Hummel, Maria, R. R. 2, Prairie View, Illinois.  
 Husmann, E., 1369 Waltman Ave., Los Angeles, Cal.  
 Juergens, Meta, 727 Delta Ave., Cincinnati, Ohio.  
 Kayser, D., Manchester, Mich.  
 Katerndahl, A. A., Idaho Falls, Idaho.  
 Kern, Phil., 214 N. Jackson St., Harrisburg, Ill.  
 Kies, Heinrike, Bischofstrasse, Calw, Wuerttemberg, Germany.  
 Kircher, J. G., 828 George St., Chicago, Illinois [Ill.]  
 Klein, Elise, 7828 Lagoon Ave., Chicago, Klingeberger, Jamestown, Mo.  
 Knaus, M. L., Reedsburg, Wis.  
 Koebling, L., Bucklin, Kans.  
 Koenig, H., 3319a Carter Ave., St. Louis, Missouri. [cago, Ill.]  
 Kohlmann, Ida, 7923 Throop St., Chicago, Koletschke, A., Box 81, Fort Erie, Ont.  
 Kottler, C., 37 Allison Ave., Emsworth, Pennsylvania.  
 Krafft, Hannah, 720 Louisa St., Burlington, Iowa.



- Krähenbühl, Dor., Blue Springs, Mo.  
 Krause, M., c. o. T. W. Krause, Dansville, N. Y.  
 Krueger, T. F., 5421 S. Morgan, c. o. Deaconess Hospital, Chicago, Ill.  
 Kunz, H., 280 5th Ave., Freeport, Ill.  
 Kuenzler, M., 2516 W. Lombard St., Baltimore, Md.  
 Kurz, C., 901 N. 3d St., Louisiana, Mo.  
 Lang, S., Stein a. Rhein, Switzerland.  
 Lanyi, Ottilie v., 31 N. 3d St., Evansville, Ind.  
 Lapiens, M., Marion, Texas  
 Lehmann, E., Genoa, Ottawa Co., Ohio.  
 Lehmann, E., 674 High St., Columbus, Ohio.  
 Lieberherr, C. G., 418 Washington St., Quincy, Ill.  
 Linder, A., Oak Harbor, O.  
 Linder, L., 415 Brooklyn St., N. E., Cleveland, Ohio  
 Lindenmeyer, D., 714 Cook St., Sioux City, Iowa. [Brooklyn, N. Y.  
 Lohr, K., 1616 42d St., Kensington, Lohse, C. F., 9955 Charles St., Chicago, Illinois.  
 Ludwig, M., 1732 Taylor Rd., Cleveland, Luedecke, F. A., Pawnee City, Nebr.  
 Luternau, G. v., R. R. 3, Iowa Park, Tex.  
 Luer, W., 1516 Fillmore Ave., Buffalo, N. Y.  
 Martin, D., 904 Elm St., Atlantic, Ia.  
 Mauermann, C., 2401 Wentworth Ave., Chicago, Ill.  
 Maurer, M., Nashville, Ill.  
 Mehl, Fr., Boonville, Ind.  
 Mehl, M., Emmaus, St. Charles, Mo.  
 Meisenhelder, Ida, 320 Layman Ave., Irvington, Indianapolis, Ind.  
 Menk, E., R. R. 1, Waldorf, Charles Co., Maryland. [Ind.  
 Merkle, P., 421 Mary St., Evansville, Merritz, S. F., 119 Clarendon St., Detroit, Mich.  
 Meyer, Clara, 2935 Greer Ave., St. Louis, Mo.  
 Meusch, J., 222 E. Spring St., New Albany, Ind. [ville, Ky.  
 Michel, W., 1614 Rosewood Ave., Louis-Mueller, A., 7017 Berthold Ave., St. Louis, Missouri.  
 Mueller, A. M., 828 E. 4th St., Kewanee, Ill.  
 Mueller, C., 105 Church St., Mt. Clemens, Mich.  
 Mueller, F., 1701 S. Fremont St., Kewanee, Ill.  
 Nagel, Hulda, R. R. 1, Rush Hill, Mo.  
 Neumann, M., 2129 Columbus Ave., Sandusky, Ohio.  
 Neuhaus, Matilda, 536 Arlington St., Heights, Houston, Tex.  
 Niebuhr, L., 878 Lothrop, Detroit, Mich.  
 Notting, Ch., 36 Walnut Ave., Freeport, Illinois. [Louis, Mo.  
 Nollau, Lydia, 3722 S. Grand Ave., St. Otto, L., Columbia, Ill.  
 Pens, Dina, Blue Springs, Mo.  
 Pfeiffer, M., 3620 Michigan Ave., St. Louis, Mo.  
 Piepenbrok, W., Schulenburg, Texas.  
 Rasche, F., 812 N. Oak St., Burlington, Iowa.  
 Reichert, A. M., 22 S. Adams St., Mansfield, Ohio. [Mo.  
 Reusch, M., 4153 Peck St., St. Louis, Richter, B., 900 So. Gaylord St., Denver, Colo. [Chicago, Ill.  
 Riemeier, J. F., 4149 N. Kimball Ave., Ruegg, C., 925 N. Park, Tremont, Neb.  
 Schaefer, E., 821 Lockhart St., Pittsburgh, Pa.  
 Schaller, A., 503 N. 8th St., Vincennes, Ind. [Detroit, Mich.  
 Schaarschmidt, Ida, 423 McMillan Ave., Scheib, 7711 U. Marshfield Ave., Chicago, Illinois.  
 Scheidemann, L., 104½ W. Webster, Marshalltown, Ia.  
 Schenk, L., 1639 Hoffner St., Cincinnati, Ohio.  
 Schlesinger, F., 610 W., Madison, Ann Arbor, Mich. [Iowa.  
 Schlueter, M., 1413 3d St., Ft. Madison, Schlunk, B., 1734 Burnett St., Waco, Tex.  
 Schmidt, Rose, 519 15th Ave., Irvington, N. J.  
 Schroeck, M. C., 273 Washburn St., Lockport, N. Y.  
 Schmidt, L., 125 9th St., Lincoln, Ill.  
 Schmidt, S., 1206 W. Main, Urbana, Ill.  
 Schmidt, Rosa, 596 15th Ave., Newark, N. J.  
 Schnathorst, C., 1524 17th St., Moline, Ill.  
 Schoenhuth, L., c. o. Mr. N. E. Schoenhuth, R. R. 1, Emmett, Idaho.  
 Schuh, A., 104 Sherburn, Minn.  
 Schlund, B., c. o. G. Heuhe, Stephani Kirchhof 27, Bremen, Germany.  
 Schmale, E. F., 721 N. 23d St., East St. Louis, Ill.  
 Schulz, F., Bland, Mo. [Ohio.  
 Schulz, W., 318 Juniette St., Cincinnati, Schumm, S., 308 N. Olive St., Pittsburg, Kansas.  
 Schuemperlin, M., R. R. 5, Wells, Minn.  
 Seeger, B., 2037 33d St., Seattle, Wash.  
 Stanger, Louise, 334 S. 4th Ave., Ann Arbor, Mich. [Mo.  
 Starck, C., 4215 Oak St., Kansas City, Stark, E., Palatine, Ill.  
 Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind.  
 Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.  
 Stoll, A., Raipur, C. P. India.  
 Strauss, A., 3216 Dakota St., St. Louis, Mo.  
 Streit, Maria, Burgdorf, Canton Bern, Switzerland.  
 Stuecklin, C. G., 3112 Lafayette St., St. Joseph, Mo.  
 Sulzer, D. E., 610 Graham St., Racine, Wisconsin.  
 Sturm, E., Homestead, Mont.  
 Toerne, A. von, 449 Mifflin St., Madison, Wisconsin.  
 Trefzer, L., 3589 Kimball Ave., Cleveland, Ohio.  
 Uhlmann, Martha, Denver, Iowa.  
 Veith, P., Casa Grande, Ariz.  
 Viehe, C. M., 1537 S. Grand Ave., St. Louis, Mo.  
 Voigt, A., Elgin, Ill. [town, Wis.  
 Wagner, Anna, 507 N. 8th St., Water-Wagner, L., R. R. 2, Elkhart Lake, Wis.  
 Wagner, Louise, 807 E. 3d St., Pana, Ill.

Walter, W. A., 631 S. 1st St., Ann Arbor, Mich.	land, Ohio.
Werheim, K., 809 N. Michigan St., South Werth, B., 971 Euclid Ave. W., Detroit, Mich.	Ziemer, A., 2908 S. Compton Ave., St. Louis, Missouri
Weygold, Amelia, 1970 Deer Park, Louis-Wiese, A., Mascoutah, Ill.	Zimmermann, C., 423 N. 21st St., Louisville, Ky.
Wobus, A., St. Charles, Mo.	Zimmermann, Marie, Judson, N. D.
Woelfle, Pauline, Monroe, Wis.	Zimmermann, Martha, 2413 W. 28th Ave., Denver, Colo.
Wulfmann, H., 1418 Branch St., Cleveland, Ohio.	Zimmermann, M., 6148 University Ave., Chicago, Ill.
	Zwilling, L., Clayton, Mo.
Total number of widows .....200	

## CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a \* are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 20, 1919.

### 1. ATLANTIC DISTRICT

#### a) District of Columbia

Washington—\*Concordia—C. W. Locher

#### b) Maryland

Annapolis—St. Martins—F. H. Graeper  
 Baltimore—Christ—\*Chas. F. Brandt  
 " —St. John's Concordia—  
 " —E. J. F. Dettbarn  
 " —\*St. Johns—E. G. Kuenzler  
 " —St. Lukes—F. H. Klemme  
 " —St. Matthews—  
 " —David Brüening  
 " —\*United Ev. Luth.—W. Batz  
 " —Homestead—St. Matthews—  
 " —\*Friedens—F. Giese  
 " —Morrell Park Evang.—  
 " —Immigrant Home—

Near Cambridge—Immanuel—  
 J. Schoettle  
 East Newmarket—Salem—J. Schoettle  
 Frostburg—Zion—Theo. Beckmeyer

#### c) New Jersey

Bayonne—\*St. Pauls—  
 F. G. W. Fuhrmann  
 Bergenpoint—Evangelical—C. Schauer  
 Garwood—St. Pauls—C. Schauer  
 Irvington—Imm.—J. R. C. Haas  
 Newark—St. Stephens—Ed. Fuhrmann  
 " —Bethlehem—H. Manrodt  
 " —Zion—H. Manrodt  
 Trenton—St. Pauls—A. F. Meyer

#### d) New York

Albany—Ev. Protestant—H. Reller  
 Amsterdam—Ev. Luth. Zion—F. E. C.  
 Haas—\*Theo. C. Braun, Asst. Pastor  
 Berlin—Zion—O. Egli  
 Brooklyn—Bethlehem—W. Bourquin  
 Cohoes—Ev. Luth. Trinity—  
 East Poestenkill—Zion—O. Egli  
 Mount Vernon—St. Johns—W. Frenzen  
 New York—St. Pauls (Manhattan)  
 " —H. Rexroth  
 " —J. P. Schwab

\*Luth. Saviour—

\*Manfred Manrodt

Schenectady—Friedens—G. Esman

Taborton—Zion—O. Egli

Troy—St. Pauls—R. W. Locher

#### e) Pennsylvania

Columbia—Salem—P. Briesemeister  
 Scranton—Friedens—Paul E. Zeller  
 " —Hyde Park Presb.—R. Jungfer  
 " —St. Pauls—  
 Taylor—Evangelical—F. W. A. Eiermann  
 Williamsport—Imm.—J. A. Weishaar

#### f) Virginia

Richmond—St. Johns—O. Guthe  
 Number of churches.....43

### 2. INDIANA DISTRICT

#### a) Indiana

Aurora—\*Evangelical Protestant—  
 E. Henzel  
 Batesville—\*St. Johns—C. Held  
 Boonville—St. Johns—Aug. Doelle-  
 feld  
 Bretzville—St. Johns—W. Cramm  
 Buckskin—St. Johns—L. Sternberg  
 Buffalo—St. Johns—C. Emigholz  
 Bufkin—St. Johns—F. Daries  
 Campbell Tp.—Zoar—Dan J. Bretz  
 Cannerton—St. Johns—G. A. Kanzler  
 Carthage—Protestant—E. Stroehlein  
 Centerville—Zion—C. Emigholz  
 Chandler—\*St. Johns—G. A. Kanzler  
 Cumberland—St. Johns—P. Bourquin  
 Cypress—Immanuel—Theo. Haas  
 Dubois—St. Peters—W. J. Cramm  
 Duff—St. Pauls—  
 Elberfeld—Zion—Max Schulz  
 Near Elberfeld—Immanuel—  
 M. Schulz  
 Evansville—Ev. Bethel—E. Kockritz  
 " —\*St. Johns—Wm. N. Dresel  
 " —St. Lucas—H. Pister  
 " —St. Matthews—W. Scheer  
 " —St. Pauls—Th. Haas  
 " —Zion—J. U. Schneider, Ph. D  
 Near Ft. Branch—St. Pauls—



Fenton—Zion—J. Flottmann  
 Freelandville—Bethel—H. Limper  
 Fulda—Trinity—  
 German Tp.—\*St. Pauls—I. Neumann  
 Heusler—\*Salem—O. Keller  
 Holland—Augustana—Ph. Frohne  
 Near Holland—St. Pauls—F. A. Stoelting  
 Huntingburg—Salem—  
 Indianapolis—Friedens—L. Kleemann  
 " —St. Johns—W. Uhrland  
 " —St. Pauls—J. Frohne  
 " —Zion—J. C. Peters and  
 F. R. Daries

Ingelheim—\*St. James—J. Schlundt  
 Inglefield—Salem—A. C. Roth  
 Jasper—Trinity—\*R. Hosto  
 Johnson Tp.—Zion—J. Overbeck  
 Kasson—\*St. Johns—J. A. Reller  
 " —Zoar—J. A. Reller  
 Kratzville—\*St. Peters—A. C. Roth  
 Lamar—Peters—  
 Lawrenceburg—Zion—F. D. Schueler  
 Lippe—Zion—C. G. Kettelhut  
 Loogootee—Evang.—W. Cramm  
 Lynnville—St. Matthews—A. G. Aldinger  
 McCutchanville—\*Bethlehem—

Dan. J. Bretz  
 Mount Vernon—Trinity—P. Press  
 New Albany—Evangelical—F. A. Meusch  
 Newburg—Zion—F. C. Schweinfurth  
 New Palestine—Zion—  
 Parkers Settlement—\*St. Peters—

J. Schlundt  
 St. Philipp—Immanuel—F. Daries  
 Santa Claus—St. Pauls—C. Emigholz  
 Shelbyville—\*Ev. Prot.—S. Caldemeyer  
 Near Shelbyville—\*Ev. Prot.—

S. Caldemeyer  
 Stendal—\*St. Pauls—F. A. Stoelting  
 Tell City—St. Johns—Ach. Meyer  
 Terre Haute—St. Pauls—J. C. Hansen  
 Vincennes—St. Johns—J. Overbeck  
 Warrenton—St. Stephens—G. A. Schultz  
 Westphalia—Salem—W. J. Cramer

#### b) Ohio

Cincinnati—\*First Ev.—H. Huebschmann  
 " —(Carthage)—First German  
 Prot.—E. Stroehlein  
 " —(Price Hill)—German Prot.—  
 G. G. Press.  
 " —(Columbia)—First Evang.—  
 R. Ditter

" —Immanuel—Fairmount—  
 H. J. Sonneborn  
 " —(Lickrun)—\*St. Martins—  
 W. F. Kohler  
 " —St. Lucas—W. Merzdorf  
 " —\*St. Philippus—

F. L. Dorn, Ph. D.  
 " —(Norwood)—Salem—  
 W. Grunewald  
 " (Winton Place)—Ev. Prot. St.  
 Matthews—G. A. Ehrhardt

" —Zion—E. Henzel  
 Dayton—St. Johns—J. G. Mueller  
 " —St. Lucas—C. Bizer

Elmwood Place—St. Matthews—  
 H. Armin Fleer  
 Foster—\*St. Pauls—F. Hohmann  
 Hamilton—Prot. St. Johns—  
 C. L. Langerhans  
 " —St. Pauls—W. Vollbrecht

E. Hamilton—St. Johns—W. Vollbrecht  
 Middletown—St. Pauls—G. Krumm  
 Mt. Healthy—\*St. Pauls—A. Daniel  
 New Richmond—St. Pauls—

W. Grunewald

Piqua—St. Pauls—P. Gehm  
 Pleasantridge—\*St. Peters—F. Hohmann  
 Reading—\*St. Johns—F. G. Brune  
 Sidney—St. Pauls—R. Wobus  
 Trenton—St. Johns—G. Krumm  
 Troy—St. Johns—N. Lehmann

#### c) Kentucky

Bellevue—St. Johns—  
 Ft. Thomas—Christ Evangelical—  
 F. Puhlmann

Henderson—Zion—F. W. Pfitzer  
 Latonia—St. Marks—F. Scholl  
 Louisville—Bethlehem—J. Klingeberger

" —Christ—W. Krueger  
 " —Clifton Evangelical Church  
 H. Kettelhut

" —Evangelical—  
 " —Immanuel—E. C. Sinning

" —St. James—H. Kettelhut  
 " —St. Johns—S. A. John  
 " —St. Lucas—P. Zwilling

" —St. Matthews—L. Hohmann  
 " —St. Pauls—W. F. Mehl  
 " —St. Peters—P. Hausmann

Newport—\*St. Pauls—Ph. Wiggermann  
 Owensboro—Zion—D. Blasberg

Paducah—Unity—H. Toelle

#### d) Alabama

Birmingham—Friedens—A. S. Ebinger  
 " —Elberta—A. Koehler

#### e) Georgia

Atlanta—St. Johns—W. Hauff

#### f) Illinois

Carmi—St. Johns—E. Beier  
 Cowling—\*Ev. Friedens—G. Voegtling

#### g) Florida

Jacksonville—Evang. Luth—G. E. Schulz  
 Miami—Friedens—O. Nussmann

Tampa—  
 Number of churches.....118

### 3. IOWA DISTRICT

#### a) Iowa

Ackley—St. Johns—E. Seybold  
 Alden—Immanuel—P. Wuebben

Alexander—St. Johns—C. J. Barth  
 Atlantic—Friedens—J. G. Herrlinger  
 Augusta—St. Johns—Chr. T. Rasche

Aurelia—St. Johns—  
 Bennett—Friedens—Chr. Bendigkeit

Benton Tp.—Zion—Wm. Schultz  
 Brooks Tp.—St. Johns—A. Satory  
 Buckeye—Friedens—P. Wuebben

Buckgrove—\*St. Peters—K. Brunn  
 Burlington—First Evang.—  
 J. H. Buescher

" —St. Lucas—W. Marten  
 " —Zion—J. Erdmann  
 Calumet—Zion—Arno H. Franke

Clarence—St. Johns—C. Fauth  
 Clarksville—Immanuel—W. A. Koch

Council Bluffs—St. Johns—  
 \*Creston—\*St. Johns—J. Ernst Birkner  
 \*Dayton Tp.—\*St. Pauls—Ph. Hilligardt  
 Denver—St. Pauls—Ph. Blaufuss  
 Donnellson—\*St. Pauls—P. Benthin  
 Douglas Tp.—St. Johns—L. Kehle  
 Dumfries—\*St. Pauls—O. Hille  
 Dysart—Friedens—H. W. Baily  
 Elkader—Friedens—C. H. Franke  
 Farmington—\*St. Johns—  
     W. P. Wuebben  
 Flintridge Tp.—St. Johns—Wm. Schultz  
 Fort Madison—St. Johns—F. E. J. Schenk  
 Franklin—St. Peters—  
     Arthur H. Juergens  
 Fredericksburg—Friedens—F. Koch  
 Fremont—Tp.—St. Johns—A. Graber  
 Geneva—St. Peters—Theo. Storck  
 German City—St. Johns—  
     \*E. H. Plassmann  
 German Tp.—St. Peters—J. J. Bizer  
 Gladbrook—Friedens—M. Hoepfner  
 Hamburg—Zion—  
 Hampton—\*St. Pauls—C. J. Barth  
 Near Hampton—Immanuel—C. J. Barth  
 Hartley—Trinity—Sam Albrecht  
 Horn—St. Johns—C. Jankowsky  
 Hubbard—Zion—W. Buehler  
 Keokuk—St. Pauls—A. H. Bisping  
 Larchwood—Friedens—G. Mauch  
 Laurel—St. Johns—  
 Ledyard—Friedens—\*A. W. Zaremba  
 Lemars—St. Johns—Paul C. Kehle  
 LeRoy Tp.—St. Pauls—A. Saeuberlich  
 Lincoln—Bethlehem—M. Hoepfner  
 Lowden—Zion—P. V. Dyck  
 Lester—\*Ev. Luth.—G. Mauch  
 Manilla—Friedens—  
 Manly—\*St. Pauls—E. Nabholz  
 Manning—Friedens—  
 Mapleton—St. Peters—A. von der Ohe  
 Marshalltown—Friedens—  
     M. J. Dammann  
 Massena—\*Friedens—F. Rodenbeck  
 Mt. Vernon Tp.—St. Pauls—C. J. Raase  
 Muscatine—Ev. Prot.—K. Michels  
 New Albin—St. Peters—Theo. Stoerker  
 Newell—St. Johns—Max M. Kurschat  
 Noble Tp.—St. Johns—F. Rodenbeck  
 Pleasant Valley—Evangelical—E. Hardt  
 Primghar—St. Johns—Arno H. Franke  
 Primrose—\*Zion—W. P. Wuebben  
 Pomeroy—First Evang.—R. Lorenz  
 Red Oak—\*St. Pauls—J. Ernst Birkner  
 Remsen—\*St. Pauls—  
 Schleswig—Friedens—W. R. Wetzeler  
 Shelby—Ev.—Friedens—A. Dettmann  
 Sigourney—St. Pauls—P. C. Keinath  
 Tripoli—St. Peters—E. Stech  
 Underwood—Immanuel—  
 Union City—St. Johns—K. Bizer  
 Valley—St. Pauls—C. W. J. Klein  
 Victoria Tp.—St. Peters—F. Rodenbeck  
 Vinton—Zion—H. W. Baily  
 Walnut—\*Ev. Lutheran—A. Dettmann  
 Washington—St. Pauls—C. W. J. Klein  
 Waverly—Friedens—  
 West Burlington—St. Pauls—  
     Chr. T. Rasche  
 Westside—St. Johns—Theo. A. Thomas  
 b) Illinois  
 Moline—St. Pauls—\*E. A. Irion

Rock Island—Friedens—F. Rolf  
 Sutter—Bethlehem—P. C. Schnake  
 Tioga—Bethany—J. M. Munz  
 Warsaw—St. Johns—A. Langhorst

#### c) Missouri

Kahoka—St. Pauls—W. Bechtold  
 Winchester—\*Zion—W. Bechtold.

#### d) South Dakota

Garretson—Unity—  
 Number of churches.....90

### 4. KANSAS DISTRICT

#### a) Kansas

Alida—\*St. Johns—T. Franke  
 Alma—Friedens—J. Endter  
 Bluff City—\*St. Pauls—P. Brink  
 Colby—\*Evangelical St. Johns—  
     F. W. Schaefer  
 Ellinwood—Immanuel—H. Becker  
 Eudora—St. Pauls—W. F. Kicker  
 Hardtner—St. Johns—P. Brink  
 Herkimer—Immanuel—U. B. Slupianek  
 Herndon—Immanuel—  
 Highland—Trinity—H. F. C. Haas  
 Holyrood—\*St. Pauls—P. W. Weltge  
 Hudson—Friedens—E. Aleck  
 Hudson—Trinity—O. H. Zwilling  
 Inman—St. Peters—\*Wm. Esser  
 Junction City—Zion—T. Franke  
 Kansas City—Zion—A. A. Kitterer  
 Kanwoka Tp.—\*St. Peters—  
     F. Bemberg  
 Lawrence—St. Pauls—T. Tillmanns  
 Leavenworth—Salem—Alb. J. Koch  
 Marysville—Evangelical—U. B. Slupianek  
 Midland—Evangelical—F. Stoerker  
 Mission Creek—St. Johns—  
     \*Wm. L. Moenkhaus  
 Newton—Immanuel—H. F. C. Haas  
 Nickerson—First German Evangelical—  
     F. Stoerker  
 Paola—Zion—  
 Powhattan—\*Evang. Friedens—C. A.  
     Heldberg  
 Sabetha—\*Evangelical—C. A. Heldberg  
 Topeka—St. Pauls—  
 Vesper—Imm.—O. E. Pinckert  
 Wells Creek—Immanuel—F. W. Weltge  
 Wichita—Salem—E. W. Berlekamp  
 Willow Springs—St. Johns—F. Bemberg

#### b) Colorado

Idalia—St. Johns—Theophile Mueller

#### c) Nebraska

Dubois—\*Friedens—W. Dickmann  
 Mission Creek—Ev. Zion—  
     \*Wm. L. Moenkhaus

#### d) Oklahoma

Altus—Salem—  
 Carrier—\*Ev. Luth. Friedens—  
     E. Bergstraesser  
 El Reno—Redeemer—A. Walton  
 Enid—\*Ev. Luth. Wartburg—  
     E. Bergstraesser  
 Frederick—Ev. Zion—  
 Greenfield—\*Friedens—  
 Guthrie—\*St. Johns—H. Rieder  
 Kiel—Friedens—E. Roglin  
 Kingfisher—Friedens—J. W. Dickmann



Marenä—Ev. Luth.—A. Walton  
 Marshall—St. Pauls—H. Rieder  
 Minco—St. Pauls—J. W. Dickmann  
 Norman—Salem—A. Walton  
 Okeene—St. Johns—J. C. Bitter  
 Oklahoma City—Zion—A. Walton  
 Orlando—\*Zion—H. Rieder  
 Tangier—Grace—J. Kurz  
 Number of churches.....52

## 5. MICHIGAN DISTRICT

### a) Michigan

Adair—Evangelical—E. Riemeyer  
 Adrian—Immanuel—G. Schoettie  
 Albion—Salem—P. Grabowski  
 Ann Arbor—\*Bethlehem—G. A. Neumann  
 Amble—St. Peters—H. Schmidt  
 Armada—Trinity—R. Riemann  
 Bad Axe—St. Johns—Joseph Kruger  
 Bainbridge Tp.—St. Pauls—J. Krause  
 Baroda—Zion—C. F. Howe  
 Boyne City—Evangelical—A. Buettner  
 Brutus—\*Zion—A. Buettner  
 Casco—St. James—E. Riemeyer  
 Chelsea—\*St. Pauls—\*G. W. Krause  
 Clarenceville—Immanuel—C. W. Roth  
 Clyde Tp.—St. Pauls—J. Wulfmann  
 Detroit—Bethany—A. Martin  
 " —Bethels—R. Niebuhr  
 " —Christ—Theo. Jud  
 " Ferndale—Ev. Mission—  
 " \*Wm. F. A. Simon  
 " —Immanuel—A. W. Bachmann  
 " —St. Johns—H. Horny  
 " —St. Lucas—L. Kleber  
 " —St. Marks—A. Mallick  
 " —St. Matthews—Otto C. Haass  
 " —St. Pauls—W. Howe  
 " —Trinity—R. J. Beutler  
 " —(Springwells)—St. Peters—  
 " C. A. Haneberg  
 " —Highland Park—Salem  
 " Chas. Enders  
 Dexter—\*St. Andrews—H. Schoettie  
 Farmington—Salem—C. Wm. Roth  
 Forestville—Unity—W. E. Webbink  
 Francisco—St. Johns—F. Boehm  
 Fraser—Zion—  
 Freedom Tp.—\*Bethel—F. Lueckhoff  
 " —\*St. Johns—  
 " F. W. Krueger  
 Friendship Tp.—Ebenezer—A. Buettner  
 Gallen—St. Peters—J. L. Kling  
 Germania—Zion—J. Krueger  
 Grand Haven—St. Pauls—W. Koch  
 Grand Haven Tp. St. Peters—W. Koch  
 Grand Rapids—St. Johns—R. Schreiber  
 Halfway—St. Peters—  
 Jackson—St. Johns—W. H. Alber  
 Kingsley—St. Johns—H. Schmidt  
 Lansing—St. Pauls—B. E. Schalow  
 Lenox—St. James—R. Riemann  
 Macomb Tp.—Ev. St. Johns—  
 " F. A. Roese  
 Manchester—\*Immanuel—A. A. Schoen  
 Marine City—St. Johns—J. Frank  
 Mt. Clemens—Zion—F. A. Roese  
 Muskegon—St. Johns—Geo. Bohn  
 New Buffalo—St. Johns—J. Hetzel  
 Niles—St. Johns—P. Saffran  
 Owosso—St. Johns—G. Webbink  
 Petoskey—Immanuel—A. Buettner

Pipestone—\*Zion—J. Krause  
 Port Huron—St. Johns—J. Wulfmann  
 Port Sanilac—Ev. Unity—W. E. Webbink  
 Royal Oak—Immanuel—W. Hetzel  
 St. Joseph—St. Peters—W. F. Buehler  
 St. Joseph, Zions—F. C. Schmidt  
 Saginaw—Ev. St. Marks—A. Grabowski  
 Saline Tp.—\*St. James—O. Papsdorf  
 Saline—\*St. Pauls—C. Wittbracht  
 Sharon Tp.—\*St. Pauls—F. Boehm  
 Sherman Tp. near Cadillac—Evang.—  
 " H. Schmidt  
 Taylor Center—St. Pauls—K. Buff  
 Threeoaks—St. Johns—J. L. Kling  
 Warren—St. Pauls—  
 Wyandotte—St. Johns—A. Schmid

### b) Indiana

Andrews—St. Pauls—E. Brenion  
 Bippus—St. Johns—  
 Bourbon Tp.—St. Pauls—  
 Bremen—Immanuel—  
 Chesterton—\*St. Johns—  
 Elkhart—St. Johns—E. J. Spathelf  
 Francesville—Salem—Geo. Deckinger  
 Near Francesville—St. James—  
 Gary—St. Johns—  
 Lafayette—St. Johns—H. Zumstein  
 LaPorte—St. Pauls—  
 Madison Tp.—Zions—E. F. Lawrenz  
 Medaryville—St. Johns—C. Weiss  
 Michigan City—St. Johns—P. Irion  
 Mishawaka—St. Andrews—  
 " O. C. Laubengayer  
 Plymouth—St. Johns—  
 San Pierre—St. Lucas—C. Weiss  
 South Bend—St. Peters—H. Weichelt  
 " —\*Zion—W. Goffeney  
 Urbana—St. Peters—A. F. Schulz  
 Wabash—St. Matthews—E. Piepenbrok  
 Wanatah—Salem—G. Ronte  
 Whitepost Tp.—St. Johns—  
 Woodland—St. Johns—E. F. Lawrenz  
 Number of churches.....94

## 6. MINNESOTA DISTRICT

### a) Minnesota

Albany—Ev. Ebenezer—C. A. J. Buck  
 Albion—Evang.—H. Heutzenroeder  
 Annandale—Imm.—H. Heutzenroeder  
 Barnesville—Evang.—  
 Bemidji—Evangelical—  
 " W. F. Kamphenkel  
 Bertha—Friedens—O. Rapp  
 Brainerd—Bethlehem—  
 Brownsville—Zion—O. Albrecht  
 Burau—Evangelical—\*L. H. Lammers  
 Carlos—\*Michael—C. A. J. Buck  
 Ceylon—Ev. St. Johns—A. Muecke, D. D.  
 Childs—\*Evangelical—C. Oberdoerster  
 Cleveland Tp.—\*Evang.—O. G. A. Eylich  
 Cottagegrove—St. Matthews—J. Doellefeld  
 Crookedcreek—Friedens—O. Albrecht  
 Delano—Evangelical—E. Merz  
 Dora—\*St. Johns—J. Eitel  
 Douglas—Evang.—\*A. E. Binder  
 Dresselville—St. Pauls—O. G. A. Eylich  
 Duluth—St. Pauls—E. Becker  
 Eden Valley—Friedens—  
 " H. Heutzenroeder  
 Eltzen—St. Lucas—F. C. Klein

Essig—Friedens—G. Mayer  
 Fairmont—St. Johns—J. Herrmann  
 Faribault—Ev. St. Lucas—Th. Kettelhut  
 Fergus Falls—Evang.—E. Herrmann  
 Glencoe—\*Evang.—Max Strasburg  
 Grey Eagle—Trinity—O. Rapp  
 Hector—Friedens—W. G. Rath  
 Henderson—\*St. Pauls—M. Lehmann  
 Herman—Evangelical—  
 Hermantown—St. Pauls—E. Becker  
 Hokah—Zion—O. Albrecht  
 Holdingford—Evang.—C. A. J. Buck  
 Hutchinson—St. Johns—Max Strasburg  
 Kenyon—St. Matthews—W. Koring  
 Lake Elmo—St. Lucas—K. Zeyher  
 Lester Prairie—Evang.—H. B. Witzke  
 Lesueur—Zion—E. Ahrends—  
 Lewiston—St. Pauls—J. H. Meier  
 Near Litchfield—St. Matthews—  
 H. Heutzenroeder

Little Falls—Ev. Luth.—T. Herrmann  
 Long Prairie—Zion—O. Rapp  
 Lynn Tp.—Trinity—Max Strasburg  
 Medicine Lake—\*Immanuel—E. Sans  
 Millville—Evangelical—  
 Minneapolis—St. Johns—E. Sans  
 Minneapolis Mission—\*E. Crusius  
 Minnesota Lake—\*Friedens—  
 G. S. A. Eyrich

Near Minnesota Lake—\*St. Pauls—  
 W. Riemann  
 Moorehead—Evang.—  
 New Rome—\*Ev. Luth. St. Johns—  
 J. Bruse

New Ulm—Friedens—G. Mayer  
 Nicollet—\*Friedens—G. Mayer  
 North Star—Evang.—A. Egli  
 Norwood—Evang.—P. Quarder  
 Near Norwood—\*Zion—P. Quarder  
 Perham—Zion—J. Eitel  
 Plato—St. Pauls—R. Zielinski  
 Near Plato—Friedens—W. G. Raith  
 Pleasant Prairie—J. Bunge  
 Rice—Evangelical—T. Herrmann  
 Rochester—Ev. Luth. Friedens—  
 W. W. Bunge

Sanborn—Christ—E. P. Richter  
 South Haven—\*Evang.—  
 H. Heutzenroeder

St. Cloud—Friedens—H. C. Dallmann  
 St. James—Ev. Friedens—A. Egli  
 St. Paul—St. Pauls—Karl Koch  
 St. Paul Mission—Wm. J. Witt  
 Stillwater—Ev. St. Peters—F. Doellefeld  
 Theilmann—\*Ev. St. Pauls—  
 Town Minden—Christ—H. C. Dallmann  
 Tyrone Tp.—Salem—O. G. A. Eyrich  
 Viola Tp.—St. Pauls—J. H. Meier  
 Vivian Tp.—\*Zoar—G. S. A. Eyrich  
 Wadena—St. Pauls—O. Rapp  
 Welcome—St. Pauls—A. Muecke, D. D.  
 Wheeling—St. Johns—W. Koring

#### b) North Dakota

Bethel—Bethel—G. Wullschlegel  
 Bluegrass—\*Bethlehem—J. Fontana  
 Hankinson—\*Immanuel—C. Oberdoerster  
 Hebron—St. Johns—A. Debus  
 Inskter—Evangelical—P. Pobanz  
 Judson—Evangelical—E. Wullschlegel  
 Lidgerwood—St. Johns—C. Oberdoerster  
 Mott—Ev. Friedens—F. Perl  
 New Salem—Friedens—J. Fontana

Taylor—Immanuel—L. Denninghoff  
 Wahpeton—St. Peters—\*L. H. Lammers

#### c) South Dakota

Elkton—Ev. St. Johns—E. P. Richter  
 Hammer—\*St. Pauls—C. Oberdoerster  
 Irving—\*Friedens—G. Viehe  
 Tulare—Ev. Luth. Salem—G. Viehe  
 Turtle Creek—Ev. St. Johns—  
 G. Viehe

Number of churches.....94

### 7. MISSOURI DISTRICT

#### a) Missouri

Afton—Eden—E. Leibner  
 Augusta—Ebenezer—H. Pfundt  
 Bay—St. Pauls—E. Schweizer  
 Bay—Zion—C. W. Meinecke, D. D.  
 Bellefontaine—St. Johns—E. Agricola  
 Bem—St. Johns—G. H. Sieveking  
 Berger—St. John—T. Amacker  
 Big Berger—Bethany—G. Schultz  
 Bigsring—St. James—\*Harry Hein  
 Bland—Zion—G. F. Kitterer  
 Billings—St. Peters—E. Pfundt  
 Cape Girardeau—Christ—R. Lehmann  
 Near Cape Girardeau—Salem—  
 R. Lehmann

Cappeln—St. Johns—F. Bechtold  
 Casco—St. Johns—J. H. Stroetker  
 Catawissa—Union—F. P. Jens  
 Cedarhill—\*St. Martins—S. P. Goebel  
 Chamois—St. Johns—H. Walz  
 Near Chamois—St. Peters—H. Walz  
 Clayton—Samuel—  
 Cooper Hill—St. Pauls—K. M. Jeschke  
 Cottleville—St. Johns—Ed. Brink  
 Desoto—Friedens—A. Bockstruck  
 Near Des Peres—Zion—F. Baur  
 Defiance—\*St. Pauls—H. Pfundt  
 Dexter—Zion—  
 Dittmer—St. Martins—R. Zimmermann  
 Drake—St. James—G. Dittel  
 Femme Osage—Ev.—G. B. Schiek  
 Ferguson—Immanuel—W. F. Herrmann  
 Fredericksburg—St. Peters—J. Reichardt  
 Near Freistatt—Zion—F. Weltge  
 Fulton—Evangelical—  
 Gasconade—\*St. Johns—G. Tillmans  
 Gerald—St. Pauls—R. Fischer  
 Near Gerald—Ebenezer—K. Mueller  
 Gohfeld—Ev.—F. Grabau  
 Gumbo—St. Thomas—  
 Theo. F. Schumacher

Hamburg—Friedens—Ed. Brink  
 Hermann—St. Pauls—R. Kasman  
 High Hill—St. Johns—R. C. Lucke  
 Highridge—St. Martins—S. P. Goebel  
 Holstein—Immanuel—F. Egger  
 Indian Camp—\*St. Johns—A. Katterjohn  
 Jackson—Immanuel—T. Lehmann  
 Near Jackson—St. Johns—  
 Jeffriesburg—\*Jordan—C. W. Deuschle  
 Near Kimswick—St. Lucas—H. Friedrich  
 Knorpp—Ebenezer—A. Bockstruck  
 Labadie—\*Pilgrim—J. N. Schuch  
 Lippstadt—Evangelical—H. Specht  
 Lixburg—Bethany—R. C. Lucke  
 Manchester—St. Johns—  
 Marthasville—\*Evang.—  
 F. G. Piepenbrock

Mehlville—\*St. Johns—J. W. Gaebe



Morrison—St. James—G. Tillmanns  
 Moscow Mills—Friedens—C. Koehler  
 Mt. Hope—\*St. Johns—R. Zimmermann  
 Neosho—Zion—  
 New Haven—St. Peters—F. Tschudy  
 New Melle—Ev. Friedens—F. Bechtold  
 Normandy—St. Peters—G. Orłowsky  
 Oakville—St. Pauls—Armin Krüker  
 Old Monroe—St. Pauls—G. Hoffmann  
 Owensville—St. Peters—A. Alberswerth  
 Pacific—Friedens—  
 Pinckney—St. Johns—F. Grabau  
 Pitts—\*Harmony—  
 Progress—Immanuel—\*O. Haffner, lic.  
 Rhineland—St. Marks—\*Harry Hein  
 Rush Hill—Friedens—\*O. Haffner, lic.  
 St. Charles—St. Johns—H. Thomas  
 Near St. Charles—Friedens—H. Hertel  
 St. Louis—St. Andrews—  
 " —Bethany—F. Krafft  
 " —Bethesda—H. Schirnecker  
 " —Bethel, English Evangelical—  
 " J. P. Meyer  
 " —Bethlehem—K. W. Nottrott  
 " —Christ—J. Varwig  
 " —Ebenezer—  
 " —Eden—Immanuel—  
 " K. Schneider  
 " —Emmaus—K. Pleger  
 " —Evangelical—E. Bleibtreu  
 " —Friedens—  
 " —\*Holy Ghost—Th. F. Braun  
 " —St. James—Th. Braun  
 " —Jesus—W. F. Simon, Ph. D.  
 " —St. Johns—T. Haelele  
 " —St. Lucas—H. Walser  
 " —St. Marks—E. H. Ellts  
 " —St. Matthews—H. Drees  
 " —Nazareth—Geo. M. Poth  
 " —St. Pauls—J. Irion; O. Press,  
 Assistant Pastor  
 " —St. Peters—W. Hackmann  
 " —Redeemer—Helmuth Friz  
 " —Salem—P. Langhorst  
 " —St. Stephens—O. Kienker  
 " —Salvator—(Walnut Park)—  
 " \*C. Fritsch  
 " —Trinity—H. F. Bahnson  
 " —Zion—M. L. Kramer  
 Sappington—St. Lucas—S. Kruse  
 Schulersberg—Bethany—H. Hoepfner  
 Spring Bluff—\*Johannes—F. Deuschle  
 Springfield—St. Johns—F. Klemme  
 Steinhagen—St. Pauls—H. Specht  
 St. Clair—St. Johns—H. E. Koenig  
 Stolpe—St. Johns—W. Asmuss  
 Stonyhill—St. James—A. Kuhn  
 Stratmann—St. Pauls—E. L. Mueller  
 Swiss—St. Johns—R. Schmiedchen  
 Tilsit—St. James—  
 Troy—Zion—C. Koehler  
 Union—St. Johns—H. E. Koenig  
 " —Zion—O. Luthe  
 Verona—St. Johns—\*A. Hammer  
 Warrenton—Friedens—H. Specht  
 Washington—St. Peters—J. N. Schuch  
 Webster Groves—\*Evangelical—  
 " A. F. Ernst  
 Welcome—Evangelical—K. M. Jeschke  
 Weldon Spring—Immanuel—Ed. Brink  
 Wild Horse—\*Bethany—T. Schumacher  
 Woollam—St. Johns—  
 Wright City—Friedens—A. Katterjohn

## b) Arkansas

Collegeville—St. Johns—C. Fritsch  
 Judsonia—\*St. Peters  
 Lafa—Friedens—  
 Little Rock—St. Pauls—C. Fritsch

## Institutions

St. Louis—Caroline Mission  
 " G. Suenkel  
 " —Eden Seminary—  
 " Pres. S. D. Press  
 " —Deaconess Home—F. P. Jens  
 " —Emmaus, St. Charles—  
 " J. W. Frankenfeld  
 " —Emmaus, Marthasville—  
 " C. F. Sturm  
 " —Good Samaritan Home for  
 the Aged—K. Kissling  
 " —Orphans' Home—K. Schneider  
 Number of churches.....134

## 8. NEBRASKA DISTRICT

Ashton—St. Matthews—  
 " \*Thomas R. Marshall  
 Atkinson—\*Unorganized—  
 Aurora—Evangelical—J. Mau  
 Bayard—Zions—J. Erbes  
 Beaver Creek—St. Marks—W. Kochheim  
 Gladstone—Zions—  
 Goehner—Evangelical—A. Woth  
 Harvard—Evangelical—J. Mau  
 Jansen—St. Pauls—E. Vogt  
 Kelso—\*Unorganized—  
 " \*Thomas R. Marshall  
 Lincoln—St. Pauls—A. Matzner  
 Lincoln—St. Johns—  
 Loup City—Evangelical—  
 " \*Thomas R. Marshall  
 Maple Grove—St. Pauls—J. Meiller  
 McMillams—St. Johns—C. Eller  
 Mitchell—St. Pauls—F. F. Steinmark  
 Nebraska City—\*Bethel—  
 " Theo. Berlekamp  
 Omaha—St. Johns—W. Schaefer  
 Osage—St. Pauls—J. Abele  
 Plattsmouth—St. Pauls—H. Kottich  
 Plymouth—Friedens—G. Bode  
 Rulo—Zions—W. Kottich  
 Scotts Bluff—Zions—J. Roth  
 Seward—Friedens—A. Woth  
 Steinauer—Salem—H. Krueger  
 Syracuse—St. Johns—P. Ott  
 Talmage—Zion Theo. Hoefler  
 Tilden—Friedens—G. Duensing  
 Wahoo—\*St. Peters Evang. Luth.—  
 " A. Matzner  
 Near Wayne—Theophilus—W. Fischer  
 Near Wayne—Salem—W. Fischer  
 West Blue—Friedens—F. J. Abele  
 West Point—St. Johns—W. Mangelsdorf  
 Western—St. Johns—F. W. Fischer  
 Willow Creek—\*Unorganized—  
 " W. Kochheim  
 Number of churches.....35

## 9. NEW YORK DISTRICT

## a) New York

Attica—St. Pauls—A. J. Wahl  
 Auburn—St. Lucas—H. Retter  
 Bennington—Salem—C. E. Fetzer  
 Boston—St. Pauls—G. J. Low

Buffalo—St. Andrews—E. W. Menzel  
 " —Bethany—C. Loos  
 " —Bethlehem—A. Goetz  
 " —Calvary—J. L. Kulbartz  
 " —Christ—A. Zink  
 " —Friedens—G. Th. Haller  
 " —Immanuel—H. L. Streich  
 " —Pilgrim—G. Siegenthaler  
 " —St. James—L. Suedmeyer  
 " —St. Johns—O. Wittlinger  
 " —St. Lucas—John R. Graf  
 " —St. Marks—H. M. Wiesecke  
 " —St. Matthews—J. A. Keller  
 " —St. Pauls—C. G. Haas  
 " —St. Peters—Th. Bode  
 " —St. Stephens—W. H. Schild  
 " —Salem—H. F. W. Grotefend  
 " —Trinity—H. A. Kraemer

Cattaraugus—\*St. Johns—C. Bachmann  
 Corning—Immanuel—R. Vieweg  
 Dunkirk—\*Ev. Luth. St. Johns—  
 Carl G. Haass

East Eden—St. Johns—  
 Eden Center—First Ev.—A. E. Viehe  
 Elmira—First Evangelical—R. Vieweg  
 East Hamburg—Immanuel—E. Gottlieb  
 Gowanda—Ev. Luth. Trinity—  
 J. O. Reller

Hamburg—St. James—A. E. Viehe  
 Hornell—Ev. Luth. St. Pauls—  
 H. A. Dies

Lockport—St. Peters—J. Schauer  
 Millersport—\*St. Stephens—  
 \*Carl G. Vogelmann

North Tonawanda—St. Peters—  
 Dr. Theo. Mueller, lic.  
 —\*Friedens—  
 E. A. Schulz

Orangeville—Immanuel—A. J. A. Wahl  
 Perkinsville—St. Peters—Hy. Noehren  
 Rochester—Christ—Bernard J. Tepas  
 " —Salem—F. Frankenfeld  
 " —Trinity—J. Otto Reller  
 " —St. Pauls—R. Stave

Rome—Trinity—C. Sprenger  
 Shawnee—St. Pauls—E. A. Schulz  
 Sheldon—St. Johns—C. E. Fetzer  
 Syracuse—Friedens—W. Bauer  
 Tonawanda—\*St. Peters—A. Hils  
 " —Salem—A. Hils

Townline—St. Pauls—C. F. Dies  
 Wayland—St. Pauls—H. Noehren  
 Wendelville—\*St. Pauls—  
 \*Carl G. Vogelmann

Westfield—St. Peters—C. F. Fleck  
 West Seneca—St. Peters—E. Gottlieb

#### b) Pennsylvania

Eric—\*Christ—L. C. Miller  
 " —St. Lucas—H. H. Strub  
 " —St. Pauls—F. D. Oberkircher  
 Fairview—St. James—L. C. Miller  
 Germania—\*St. Matthews—  
 Meadville—Zion—Ph. Kraus, D. D.

#### c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann  
 Stevensville—St. Johns—  
 Number of churches.....61

### 10. NORTH ILLINOIS DISTRICT

#### a) Illinois

Adaline—Zion—P. Hoepfner  
 Addison—Immanuel—J. Maerle

Addison Tp.—St. Johns—G. Plassmann  
 Arlington Heights—St. Johns—  
 J. A. Ellerbrake

Aurora—St. Johns—C. F. Baumann  
 Barrington—St. Pauls—H. Tietke  
 Bartlett—Immanuel—W. Rathmann  
 Beecher—St. Lucas—G. Horst  
 Bellewood—Friedens—H. Hildebrandt  
 Belvidere—St. Johns—D. C. Jensen  
 Bensenville—Friedens—H. Wagner  
 Bloomingdale—St. Pauls—  
 J. H. Holdgraf

Bloomington—Friedens—  
 H. H. Bierbaum

Blue Island—Friedens—J. S. Voeks  
 Brandenburg—Friedens—H. Arlt  
 Broadlands—St. Johns—

Carpenterville—Zion—G. Betz  
 Champaign—St. Peters—H. F. Mueller  
 Chicago—St. Andrews—H. H. Moeller

" —Bethania—H. W. Dinkmeyer  
 " —Bethel—J. Goebel  
 " —Bethlehem—

" —City Mission—Geo. Lienhardt  
 " —Christ—E. Rathmann  
 " —Eden—G. A. Niedergesaess

" —Epiphany—C. F. Weisse  
 " —First Engl. Ev.—L. W. Goebel  
 " —Friedens—H. Brodt

" —Gethsemane—F. H. Krohne  
 " —Calvary—R. Fiedler  
 " —Immanuel—J. Bollens

" —Nazareth—A. Glade  
 " —Nicolai—G. Pahl  
 " —Oak Park Ev.—Z. Egartner

" —Ravenswood Ev.—A. E. Meyer  
 " —St. Johns—B. H. Leesmann  
 " —St. Lucas—Theo. Papsdorf

" —St. Marks—W. Gaertner  
 " —St. Matthews—H. Kroencke  
 " —St. Pauls—R. A. John and  
 J. Pister

" —St. Pauls—(Rose Hill)—  
 O. Kuhn  
 " —St. Peters—H. E. Lambrecht

" —St. Peters—(South Chicago)—  
 W. Breitenbach  
 " —St. Philipp—Aug. Fleer

" —Salem—Jos. George  
 " —St. Stephens—B. C. Ott  
 " —\*Tabor—F. W. Schroeder

" —Timothy Mission—Theo. Falk  
 " —Trinity—Jul. Kircher  
 " —Zion—C. A. Koenig

" —Zion—(Auburn Park)—  
 Alfred Menzel  
 " —Zion—(Washington Heights)—  
 M. Lienk

Chicago Heights—St. Johns—Fr. Grosse  
 Crystal Lake—St. Pauls—J. Heinrich

Danvers—Friedens—H. H. Bierbaum  
 Danville—St. Johns—B. Howe  
 Javie—St. Pauls—L. F. Kurz

Deerfield—\*St. Pauls—J. A. Buescher  
 Desplaines—Christ—C. W. Goebel  
 Dolton—Immanuel—J. H. Dorjahn

Downers Grove—St. Pauls—W. Grotefeld  
 Eleroy—Salem—  
 Elgin—St. Pauls—H. Jacoby

Elmhurst—St. Peters—P. Repke  
 Evanston—St. Johns—Theo. Munzert  
 Frankfort Station—St. Peters—  
 Gust. Lambrecht

Freeport—St. Johns—C. Hoffmann



Fullersburg—St. Johns—F. Harder  
 Galena—Ev. Luth. St. Johns—K. Freytag  
 Geneseo—St. Peters—W. Blasberg  
 Genoa—Friedens—H. Wolf  
 Gilman—Zion—C. Kurz  
 Glen Ellyn—St. James—Theo. Holtdorf  
 Grant Park—St. Peters—

Ed. F. Mayer

Greengarden—St. Johns—  
 " —St. Peters—

Gust. Lambrecht

G. Strohschein  
 Greenview—\*German Ev.—Benj. Freese  
 Hanover—Immanuel—Wm. Meyer  
 Harmony—St. Johns—M. Stommel  
 Harvey—Friedens—J. Goebel  
 Highland Park—St. Johns—F. Holke  
 Hinkley—St. Pauls—A. F. Schemmer  
 Hinsdale—Evang.—G. H. Stanger  
 Hollowayville—\*German Evangelical

P. Brueckner

Homewood—St. Pauls—J. Silbermann  
 Huntley—\*Evang.—M. Stommel  
 Kankakee—St. Johns—H. Meier  
 Kewanee—\*St. Peters—G. D. Fleer  
 Lake Zürich—St. Peters—E. G. Bizer  
 Lamolille—\*St. Pauls—M. F. Giering  
 LaSalle—Ev. Prot.—F. C. Krueger  
 Lincoln—St. Johns—G. S. Gerhold  
 Longgrove—Evangelical—  
 Loran—Ebenezer—K. Kielhorn  
 Lyons—St. Johns—F. Grosse  
 Manhattan—St. Pauls—P. Stappenbeck  
 Marheim—St. Pauls—F. Bosold  
 Matteson—Zion—A. Hosto  
 Melrose Park—St. Johns—Wm. C. Krause  
 Minier—St. Johns—W. H. Aufderhaar  
 Minonk—St. Pauls—T. Buchmueller  
 Mokena—St. Johns—W. Kreis  
 Monsee—St. Pauls—A. B. Gaebe  
 Naperville—St. Johns—F. Klingeberger  
 Niles Center—\*St. Peters—J. J. Mayer  
 Northfield—(Shermerville)—St. Peters—

F. Schaer

North Grove—Zion—E. Bloesch  
 Palatine—St. Pauls—T. F. Bierbaum  
 Papineau—Immanuel—A. Mayer  
 Pekin—St. Pauls—A. A. Zimmermann  
 Peotone—Immanuel—J. A. Hotz  
 Peotone Tp.—St. Johns—A. Klug  
 Petersburg—\*St. Pauls—F. Schnathorst  
 Plano—St. Johns—C. F. Baumann  
 Plato Center—\*St. Pauls—H. Jacoby  
 Plumgrove—St. Johns—F. Ernst  
 Richton—St. Pauls—A. Hosto  
 Sandwich—Trinity—A. F. Schemmer  
 Schiller Park—\*Un. Ev.—F. Bosold  
 Sidney—St. Pauls—  
 Thornton—Friedens—Fr. Grosse  
 Union—St. Johns—M. Stommel  
 Wallingford—St. Peters—A. Klug  
 Washington Tp.—St. Johns—

C. Seidenberg

West Chicago—Michael—E. Pinckert  
 Wheaton—\*.....—Theo. Holtdorf

#### b) Indiana

Crownpoint—St. Johns—Ewald Stommel  
 Dyer—Zion—E. Bloesch  
 Hammond—Immanuel—C. Schaeffer

#### c) Institutions

Elmhurst College—Pres. H. J. Schiek

Orphans' Home and Home for the Aged,  
 Bensenville—C. A. Mysz  
 Deaconess Home, Lincoln—  
 Deaconess Home, Chicago—F. Weber  
 Number of churches.....133

### 11. OHIO DISTRICT

#### a) Ohio

Akron—Bethel—E. Irion  
 Amherst—St. Peters—A. Egli  
 Baltic—Zion—P. Bassler  
 Bucks Tp.—\*St. Pauls—P. Bassler  
 " —St. Peters—P. Bassler  
 Bolivar—St. Johns—  
 Chattanooga—St. Pauls—S. Egger  
 Chester Tp.—\*St. Johns—G. Nussmann  
 Chillicothe—St. Johns—K. A. Roth  
 " —Salem—L. G. Weber  
 Cleveland—Bethany—H. E. Voss  
 " —Ebenezer—G. C. Maul  
 " —Friedens—W. F. Baumann  
 " —Christ—H. Kamphausen  
 " —Immanuel—Th. P. Frohne  
 " —\*St. Johns—H. Vieth  
 " —St. Matthews—  
 Theo. W. Mueller  
 " —\*St. Pauls—  
 Adolf Schmidt, Ph. D.  
 " —\*Schifflein Christi—  
 John S. Huebschmann  
 " —Trinity Ev.—  
 O. P. Schroerlueke  
 " —United Ev. Prot.—O. Rusch  
 " —West Side Ev.—  
 C. W. Bernhardt  
 " —Zion—B. W. Wulffmann  
 Columbus—\*St. Johns—T. Lehmann  
 " —St. Pauls—A. H. Knipping  
 Conroy—St. James—R. Uhlhorn  
 Coshocton—Evang.—P. Saleste  
 Crookedrun—Salem—Theo. Schlundt  
 Dennison—\*St. Pauls—Theo. Schlundt  
 Dover Tp.—St. Pauls—  
 Dover Tp.—St. Pauls—Silas P. Bittner  
 Elliston—\*Trinity—A. F. Abele  
 Elmore—St. Johns—E. J. Soell  
 Elyria—St. Pauls—Paul Bourquin  
 Genoa—St. Johns—F. Mittendorf  
 Goshen Tp.—\*St. Peters—M. F. Bierbaum  
 Halifax—Zion—P. Bassler  
 Independence—\*St. Peters—Theo. Frohne  
 Kenton—St. Johns—M. F. Bierbaum  
 Kettlersville—\*Immanuel—A. Dietze  
 Lorain—St. Johns—Theo. Merten  
 Loudon Tp.—St. Johns—  
 Loudonville—Trinity—S. Bittner  
 Mansfield—St. Johns—G. A. Kienle  
 Marion—Salem—D. J. Moritz  
 Massillon—St. Johns—J. E. Digel  
 Millersburg—St. Johns—W. C. Mueller  
 Millbury—\*St. Peters—H. Spangenberg  
 Minersville—\*St. Pauls—G. Nussmann  
 Monroeville—\*United Christian—  
 C. J. Keppel  
 Navarre—\*St. Pauls—J. E. Digel  
 Newark—St. Johns—E. N. Krafft  
 New Bremen—St. Peters—  
 H. S. von Ragué  
 " —\*St. Pauls—  
 W. F. Henninger  
 Oak Harbor—\*St. Pauls—H. C. Klutey  
 Oxford Tp.—St. Johns—C. J. Keppel

Parma—St. Pauls—J. S. Huebschmann  
Pomeroy—Peace—G. Nussmann  
Portsmouth—First Evangelical  
S. Lindenmeyer  
Port Washington—St. Pauls—  
P. C. Kaefler  
Sandusky—Immanuel—Theo. Eisen  
" —St. Stephens—H. E. Pheliffer  
Seneca Tp.—Jerusalem—  
South Amherst—St. Johns—A. Egli  
South Webster—St. Johns—  
Springfield—\*St. Johns—P. Pfeiffer  
Strasburg—St. Johns—R. J. Loew  
Sugarcreek Tp.—Immanuel—R. J. Loew  
Tiffin—St. Johns—A. Klick  
Toledo—St. Pauls—P. D. Lehmann  
Valley City—Immanuel—H. Hahn  
Vanwert—St. Peters—L. Schmidt  
Wapakoneta—St. Pauls—C. Edw.  
Schmidt  
Washington Tp.—St. Peters—  
G. A. Kienle  
Waverly—Ger. Ev.—\*R. Leonhardt  
Westpark—Immanuel—H. Juergens  
Winesburg—\*Zion—\*Walter Ott  
Wooster—Christ—H. N. Doerres  
Wren—St. Pauls—R. Uhlhorn  
Zanesville—\*Pilgrim—R. R. Fillbrandt  
Zoar—

Number of churches.....81

## 12. PACIFIC DISTRICT

a) California

Dixon—\*Ev. Lutheran—J. Lebart  
El Centro—E ang.—C. Saenger  
Los Angeles—Immanuel—O. Satzinger  
" —St. Pauls—J. Nuesch  
" —Zion—Jon. Irion  
Oakland—St. Marks—L. Hagen  
Pasadena—St. Johns Ev.—E. G. Albert  
Petaluma—Grace—Geo. Gekkelor  
Pomona—St. Johns—J. G. Mangold  
Richmond—St. Pauls—A. M. Bahnsen  
Sacramento—Friedens—J. Lebart  
San Bruno—St. Johns—A. Limper  
San Francisco—St. Johns—G. A. Hensel  
" —St. Lucas—A. Meyer  
" —St. Pauls—  
K. C. Struckmeier  
San Rafael—St. Matthews—  
E. H. Jagdstein  
Woodland—St. Johns—A. Leutwein

## b) Arizona

Casa Grande—Ev.—S. Saenger  
Number of churches.....18

### 13. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—W. P. Meisenheimer  
 Clarington—Imm.—A. E. Kitterer  
 Hannibal—Zion—\*Arthur J. Schneider  
 Lewisville—St. Peters—W. P. Meisenheimer  
 Lowell—St. Johns—O. W. Breuhaas  
 Marietta—St. Pauls—C. H. Decker  
 Miltonsburg—St. Peters—O. A. Muecke  
 Morton—Salem—\*Arthur J. Schneider  
 Muskingum Tp.—\*First Evangelical—  
 Otto W. Breuhaas

Salem Tp.—St. James—A. E. Kitterer  
Steubenville—\*Zion—Wm. J. Hausmann  
Summit Tp.—St. Johns—O. A. Muecke  
Switzerland Tp.—St. Johns—A. E. Kitterer

Watertown—\*St. Johns—  
Otto W. Breuhaus  
Woodsfield—St. Pauls—J. Reinicke

### b) Pennsylvania

Dorseyville—Trinity—  
Millvale—First Evang.—F. Nickisch  
Pittsburg—\*St. Peters—J. L. Ernst  
" —(Duquesne Heights—  
First Ev. Prot.—Henry Fox  
N. S. Pittsburgh—\*St. Pauls—  
O. D. Hempelmann  
" " —\*St. Peters—  
Th. R. Schmale  
" " —\*First Ev.—  
" " —First United Ev. Prot.—  
L. Moessner  
Sharpsburg—St. Johns—W. A. Bomhard  
Springgardenboro—St. Peters—

c) West Virginia

New Martinsville—Immanuel—  
                                 \*Arthur J. Schneider  
 Wheeling—St. Pauls—A. C. Rasche  
 Number of churches.....28

#### 14. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—\*Zion—E. J. Westerbeck  
Alhambra—Salem—F. W. C. Warber  
Alton—Evangelical—C. W. Heggemeier  
Arcola—St. Pauls—C. F. Kniker  
Beckemeyer—St. Pauls—J. A. Hoefer  
Belleville—St. Pauls—O. F. Pessel  
Belleville—Christ—C. R. Hempel  
Bible Grove—St. Pauls—C. Berger  
Biddleborn—Ev.—A. Jennrich  
Blackjack—\*St. Johns—F. Eggen  
Bluff—\*St. Johns—G. F. Brink  
Bluff Precinct—Salem—F. Jerger  
Breese—St. Johns—J. A. Hoefer  
Brighton—St. Johns—W. Barkau  
Brownsburg—St. Johns—E. W. Pusch  
Burksville—St. Peters—F. Jerger  
Carlinville—St. Pauls—W. Riemeler  
Carlyle—Immanuel—  
Caseyville—Friedens—H. J. Bredehoeft  
Central City—Zion—E. Reh  
Centralia—St. Peters—E. Reh  
Collinsville—St. Johns—H. J. Bredehoeft  
Columbia—St. Pauls—Wm. Schlunkmann  
Cordes—St. Johns—C. A. Stadler  
Darmstadt—\*Holy Ghost—J. Dorullis  
De Camp—Immanuel—†N. Hansen  
Near Dollville—Tower Hill Post Office—  
St. Pauls—K. J. Mueller  
Du Bois—St. Marks—K. Kluge  
Dupo—\*George Hildebrand  
Duquoin—St. Johns—W. B. Weltge  
Eastfork Tp.—St. Johns—Aug. Doellefeld  
East St. Louis—Imm.—E. R. Jaeger  
Edwardsville—Eden—H. Rahn  
Near Edwardsville—St. Pauls—  
F. J. Buschmann  
Elkton—\*Immanuel—C. A. Stadler



Evansville—St. Johns—  
Farina—Friedens—H. H. Wintermeyer  
Near Farina—St. Johns—

H. H. Wintermeyer  
Fayetteville—\*Ger. Prot.—H. Hosto  
Floraville—\*St. Pauls—M. Kleinau  
Fowler—\*St. Pauls—W. Th. Kettelhut  
Freeburg—St. Pauls—A. Dreusicke  
Freedom (Hecker)—\*Friedens—

K. Wiegmann  
Garret—Zion—A. F. Bock  
Grantfork—\*Ger. Ev.—M. Holz  
Granite City—St. Peters—R. Kofer  
" —St. Johns—K. Dexheimer  
Hamel—Immanuel—A. Seffzig  
Harrisonville—\*St. Peters—

T. Wittlinger  
Hecker—\*Friedens—K. Wiegmann  
Highland—\*Prot.—C. E. Miché  
Hookdale—St. Peters—A. D. Rahn  
Hoyleton—Zion—M. Schroedel  
Irvington—Friedens—L. Rauch  
Jamestown—\*St. Pauls—L. Birnstengel  
Jerseyville—Friedens—  
Johannsburg—\*St. Johns—Th. O. Uhdau  
Lake Creek—\*St. Pauls—F. W. Budy  
Lebanon—\*St. Pauls—P. A. Wobus  
Lenzburg—St. Peters—Th. C. M. Kugler  
Maestown—St. Johns—P. Schulz  
Marine—\*Evangelical—

Marion—Zion—F. W. Budy  
Marissa—\*Friedens—J. A. Kreuzer  
Mascoutah—St. Johns—B. H. Heithaus  
Mattoon—Zion—C. F. Kniker  
Near Metropolis City—St. Johns—J. Soell  
" —Zion—  
Millstadt—Zion—Paul Wendt  
Near Millstadt—\*Concordia—F. Braun  
Moredock—\*Ebenezer—Th. Wittlinger  
Moro—St. Johns—F. Muehlinghaus  
Mount Olive—\*Gethsemane—

H. Niedernhoefer  
Murphysboro—St. Peters—R. Hohmann  
Nashville—St. Pauls—F. Baltzer  
New Athens—St. Johns—K. Barkau  
New Baden—Zion—Theo. Baur  
New Design—Zion—E. W. Pusch  
New Douglas—Salem—M. L. Seyboldt  
New Hanover—\*Zoar—K. Pfeiffer  
O'Fallon—\*Evangelical—F. J. Langhorst  
Ohlman—St. Pauls—K. Friebe  
Okaville—St. Peters—H. Baumgaertel  
Near Okaville—St. Pauls—

W. Schuessler  
Old Ripley—Zion—M. L. Seyboldt  
Pana—St. Johns—A. W. Fruechte  
Pinckneyville—St. Pauls—Adolf Friz  
Plumhill—St. Johns—W. Jung, Jr.  
Prairie du Long—Immanuel—

K. Wiegmann  
Prairie du Round—St. Marks—  
K. Wiegmann

Quincy—St. Pauls—J. C. Rieger  
" —St. Peters—A. Warskow  
" —Salem—H. J. Leemhuis  
Redbud—St. Peters—H. Buchmueller  
Ridge Prairie—St. Johns—

K. Doernenburg  
Smithton—\*St. Johns—W. H. Hosto  
St. Jacob—\*Evang.—C. A. Hildebrand  
Staunton—St. Pauls—H. Niedernhoefer  
Stone Church—\*St. Peters—W. Laatsch  
Sngarloaf—\*Zion—F. Braun

Summerfield—St. Johns—B. Buehler  
Trenton—St. Johns—Dan. Buchmueller  
Troy—Friedens—G. Dippel  
Ursa—Zions—Chas. Meyer  
Valmeyer—Evang.—Th. Wittlinger  
Waterloo—\*St. Pauls—G. F. Brink  
Wood River—Rev. R. Kofer

#### b) Louisiana

New Orleans—First Ev.—A. H. Becker  
" —Carrollton—St. Matthews—  
L. Schweickhardt  
" —Milan St.—Salem—  
P. M. Schroeder  
" —\*Jackson St.—Evang.—  
J. P. Quinius  
" —St. Johns—J. F. Bosold  
" —New Orleans—St. Pauls—  
F. E. McQueen

#### d) Mississippi

Biloxi—First Evang. of Mississippi—  
\*G. M. L. Hoffmann  
Number of churches.....114

### 15. TEXAS DISTRICT

Augusta—\*St. James—Robert Mohr  
Birch—Salem—  
Bishop—\*Evangelical—  
Beasley—\*Friedens—\*E. Mueller  
Burlington—\*St. Johns—R. Mohr  
Burton—St. Johns—H. Schulz  
Cego—St. Pauls—C. Benkendoerfer  
Cibolo—St. Pauls—C. Kniker  
Converse—\*Friedens—C. Kniker  
Corpus Christi—\*Evangelical—  
Cottonwood—St. Peters Ev. \*E. Mueller  
Coupland—St. Peters—G. Krebs  
Cayote—\*St. Johns—Theo. Pfundt  
Cypress—\*St. Lucas—E. Bekeschus  
Dallas—St. Pauls—A. Romanowski  
Electra—Zion—A. Romanowski  
Fredricksburg—\*Holy Ghost—A. Koerner  
Ft. Worth—St. Johns—C. Wolff  
Gay Hill—Friedens—  
Gerald—St. Pauls—John Link  
On the Geronimo—\*Friedens—

H. Barnofske  
Houston—First German Ev. Luth.—  
D. Baltzer  
Houston—Bethel—J. Biegeleisen  
Kurten—Zion—J. J. Kasiske  
Near Kyle—St. Johns—C. Gastrock  
Leissners School—Christ—J. Ziegler  
Bei Mooreville—\*Zion—J. Strauss  
Lewisville—Friedens—C. Wolff  
Lockhart—Christ—  
Longworth—St. Johns—

W. E. Neumeister  
Lyons—\*Immanuel—  
Marion—Luther—Melanchthon—

J. Ziegler  
Near Marlin—St. Pauls—G. Deislinger  
Mt. Prairie—St. Stephens—  
Nash—\*St. Johns—K. Merkel  
Needville—Immanuel—K. Merkel  
New Baden—Ebenezer—J. J. Kasiske  
New Bielau—\*Ev. Luth. Trinity—

P. Piepenbrok  
New Braunfels—\*First Protestant—  
G. Mornhinweg  
Orange Grove—\*Ev. Luth.—A. Artus

Otto—St. Johns—C. A. Mennenoeh  
 Redwood—St. Pauls—  
 Riesel—Friedens—J. Jaworski  
 Richland—\*St. Johns—G. Zucher  
 Richmond—Unorganized—K. Merkel  
 Robinson—St. Johns—J. Strauss  
 Rowena—Zoar—Dan. Bierbaum  
 San Angelo—Immanuel—  
     W. E. Neumeister  
 San Antonio—Friedens—  
     Herbert Brethauer  
     "—Home for the Aged—  
     Mr. J. H. Koenig  
 Seguin—\*Cross—H. Barnofske  
 Schulenburg—\*Evang.—P. Piepenbrok  
 Spring—\*Immanuel—J. Biegeleisen  
 Spring Branch—St. Peters—E. Bekeschus  
 Three Oaks—\*Friedens—J. Ziegler  
 Tynan—\*Friedens—A. Artus  
 Waco—Zion—J. Jaworski  
 Washington—Friedens—M. Weber  
 Weimar—\*Ev. Luth.—P. Piepenbrok  
 West—St. Peters—John Link  
 White Oak—St. Johns—E. Bekeschus  
 Womack—Zion—Theo. Pfundt  
 Zuehl—Redeemer—C. Kniker  
 Number of churches..... 62

#### 16. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder  
 Bilingsville—St. Johns—R. J. Kurz  
 Blackburn—St. Pauls—C. Gabler  
 Boonville—Evangelical—R. M. Hinze  
 Brazito—Friedens—P. Stoerker  
 California—Evangelical—F. Umbeck  
 Concordia—Bethel—Theo. Oberhellman  
 Emma—St. Johns—C. Nauert  
 Florence—St. Johns—E. J. Moritz  
 Grand Pass—Evangelical—C. Gabler  
 Hartsburg—Friedens—  
 Henry—St. Pauls—P. Moritz  
 Higginsville—Salem—G. H. Freund  
 Independence—St. Lucas—Paul Moritz  
 Jamestown—St. Pauls—E. Beissenherz  
 Jefferson City—Central—P. Stoerker  
 Kansas City—St. Peters—J. Sauer  
 Lamb—Immanuel—E. J. Moritz  
 Levasy—Ebenezer—H. Krull  
 Lexington—Trinity—J. C. Bierbaum  
 Little Rock—Salem—H. Schroeder  
 Lone Tree—\*St. Pauls—  
 Mayview—Zion—  
 McGirk—Salem—P. Niedermeyer  
 Moniteau—Advent—C. T. Schaefer  
 Napoleon—St. Pauls—J. Hauck  
 New Franklin—Immanuel—R. G. Kurz  
 Parkville—St. Matthews—  
 Pilot Grove—St. Pauls—H. E. Mueller  
 Pleasant Grove—St. Peters—E. Beissen-  
     herz  
 St. Joseph—Zion—F. C. Klick  
     "—Ev. Luth. Zion—  
     G. H. Krueger  
 South St. Joseph—St. Johns—  
 Sedalia—Immanuels—  
 Wellington—St. Lucas—D. J. Helmkamp  
 Number of churches..... 35

#### 17. WISCONSIN DISTRICT

##### a) Wisconsin

Ackerville—St. Pauls—P. Grob  
 Antigo—Unity—C. Nagel

Near Ackerville—St. Johns—P. Grob  
 Appleton—St. Johns—A. Janke  
 Arena—\*Friedens—P. A. Schuh  
 Arpin—St. Johns—J. Pauloweit  
 Athens—Christ—E. Holder  
 Beechwood—\*St. Johns—K. Kuenne  
 Berlin—Salem—R. Buelow  
 Blackcreek—\*St. Johns—  
 Blackwolf—New Bethel—C. Mack  
 Boltonville—\*St. Johns—K. Kuenne  
 Brillion—Friedens—J. Foesch  
 Brookfield—Trinity—P. David  
 Browntown—Friedens—F. Klinschewsky  
 Butler—Friedens—P. David  
 Byron Tp.—Bethel—H. Mueller  
 Cadott—Zion Ev.—B. Schori  
 Calumet Harbor—St. Pauls—  
 Cecil—St. Johns—H. Greuter  
 Celarlake—\*St. Pauls—E. Wilking  
 Cicero—St. Johns—  
 Colby—St. Johns—\*E. Roth  
 Collins—St. Pauls—P. Schoppe  
 Corning—\*St. Pauls—M. Schmidt  
 Cudahy—Christ—H. Niefer  
 Darlington—\*Ev. Immanuel—P. A. Schuh  
 Dorchester—Friedens—J. Bizer  
 Durham—Bethlehem—S. Gonser  
 Edgar—St. Pauls—F. G. Schuetze  
 Elkhart—St. Johns—F. Zeh  
 Elk Mound—Friedens—B. Schori  
 Ellsworth—St. Pauls—R. E. Schwarze  
 Erin—St. Pauls—J. Kusch  
 Fall Creek—Ev. Luth. Friedens—  
     B. Schori  
 Fillmore—St. Martins—H. Erber  
 Fond du Lac—Friedens—C. Grauer  
 Fort Atkinson—Friedens—M. Zutz  
 Friendship—Christ—C. Mack  
 Grand Rapids—\*.....—J. Pauloweit  
 Greenbush—\*St. Johns—M. Rosenfeld  
 Hales Corners—\*Immanuel—S. Gonser  
 Hartford—St. Johns—A. Kuhn  
 Hickorygrove—St. Johns—G. Krumm  
 Jackson—St. Peters—G. Kücherer  
     "—\*Friedens—G. Kücherer  
 Jorden—Ebenezer—F. Klinschewsky  
 Kewaskum—\*Friedens—H. Barth  
 Kohlsville—\*St. Johns—G. Recht  
 Lancaster—Bethlehem—E. D. Kiefel  
 Libertyridge—St. Pauls—  
 Lomira—\*Evang. Friedens—C. Grauer  
 Manitowoc—St. Johns—P. Schoppe  
 Marinette—Friedens—P. Beecken  
 Marion, Grant Co.—Imm.—G. Krumm  
 Medford—Evang.—J. Bizer  
 Marshfield—St. Pauls—G. Schmeisser  
 Meeme—\*St. James—Fr. Fuerst  
 Menomonee Falls—\*St. Pauls—  
     A. C. Ludwig  
 Merrill—St. Stephens—M. Schmidt  
 Merton—St. Johns—J. Kusch  
 Milan—St. Johns—\*E. Roth  
 Milwaukee—Bethel—E. Gehle  
     "—Christ—H. Niefer  
     "—Friedens—W. Schlunkmann  
     "—Glaubens—P. L. Stange  
     "—Immanuel—P. Bratzel  
     "—St. Pauls—J. Merzdorf  
     "—Salem—D. Reichle  
     "—Tabor—E. J. Fieer  
     "—Trinity—F. G. Ludwig  
     "—Zion—G. Fischer  
 Monroe—St. Johns—P. A. Schuh



Mosel—\*St. Marks—F. Fuerst  
 Oakgrove—St. Johns—W. Diehl  
 Oconto—St. Pauls—\*C. Chworowsky  
 Oshkosh—Immanuel—W. Suessmuth  
 " —St. Pauls—Th. Irlon  
 Perkinstown—Friedens—J. Bizer  
 Portage—Trinity—J. Reichert  
 Port Washington—Friedens—S. Lefkovic  
 Random Lake—Friedens—K. Kuenne  
 Reedsville—Friedens—J. Foesch  
 Rhine—St. Peters—P. Thomas  
 Richfield—\*St. James—P. Dietrich  
 Ripon—\*Ev. Lutheran—F. Kuether  
 Rockfield—\*Christ—P. Dietrich  
 Rockfield—\*Zoar—C. Fischer  
 Russell—St. Pauls—M. Rosenfeld  
 Saukville—St. Peters—J. Schaefer  
 Schleisingsville—St. Johns—E. Wilking  
 Schofield—Friedens—G. F. Schuetze  
 Scott—St. Pauls—J. Reichert  
 Shawano—Friedens—E. Kollath  
 Sheboygan—Evangelical—E. Krueger  
 Silvercreek—\*St. Pauls—K. Kuenne  
 South Germantown—\*St. Johns—  
 V. Crusius  
 South Milwaukee—St. Lucas—  
 A. Blankenagel  
 Stevens Point—Friedens—W. Werth  
 Sussex—Zion—Winger Sr.  
 Tomah—Zion—R. Rami  
 Town Hermann—St. Johns—F. Mohme  
 Town Oakwood—St. Johns—M. Peper  
 Union—\*Evangelical—G. Bratzel  
 Waubeka—\*St. Pauls—H. Erber  
 Wausau—St. Pauls—E. Grauer  
 Wauwatosa—St. Pauls—R. Grunewald  
 Wayne—St. Pauls—F. Klinschewsky  
 Whitewater—Friedens—M. Zutz

#### b) Michigan

Iron Mountain—\*Ev.—\*C. Chworowsky  
 Menominee—Trinity—P. Beecken  
 Number of churches.....111

#### 18. COLORADO MISSION DISTRICT

Antlers—Immanuels—\*W. K. Klein  
 Briggsdale, Colo.—\*St. Pauls—  
 Brighton, Colo.—Emaus—\*H. Kauerz  
 Delta, Colo.—St. Pauls—F. Brennecke  
 Denver, Colo.—Friedens—  
 " —\*St. Pauls—  
 " —O. G. Wichmann  
 " —Salems—G. A. Schmidt  
 Fort Collins, Colo.—Immanuel—  
 E. Hergert  
 Ft. Morgan, Colo.—Immanuel—  
 A. Fuenning  
 Glenwood Springs, Colo.—Unorganized—  
 \*W. K. Klein  
 Grand Junction, Colo.—St. Johns—  
 \*W. K. Klein  
 Greely, Colo.—St. Johns—Chr. Buckisch  
 Idaho Falls, Idaho—\*First Evang.—  
 J. Kisselmann  
 Keota, Colo.—Zion—J. Kisselmann  
 Keota, Colo.—\*Friedens—J. Kisselmann  
 Lamar, Colo.—\*Zion—  
 Laramie, Wyo.—St. Pauls—  
 Oscar Geisler  
 Leadville, Colo.—Unorganized—

Lingle, Wyo.—St. Pauls—  
 F. F. Steinmark  
 Longmont, Colo.—Zion—W. Werner  
 Lovell, Wyo.—Zion—\*W. M. Schuster  
 Loveland, Colo.—\*Bethlehem—  
 J. C. Kramer  
 Monida, Mont.—Unorganized—  
 B. H. Leesmann  
 Montrose, Colo.—St. Johns—  
 F. Brennecke  
 Ogden, Utah—St. Pauls—A. Persch  
 Owienza, Idaho—\*Immanuel—  
 Geo. Eichler  
 Paul, Idaho—Salem—Geo. Eichler  
 Paul, Idaho—\*Pauls—Geo. Eichler  
 Salt Lake City, Utah—(Unorganized)—  
 A. Persen  
 Sedgwick, Colo.—\*Friedens—  
 J. Kisselmann  
 Sugar City, Idaho—St. Pauls—  
 W. Schmidt  
 Windsor, Colo.—Zions—P. Juelling  
 Salt Lake City, Utah—Mission—  
 A. Persch  
 Silt, Colo.—\*Immanuel—  
 Worland, Wyo.—\*St. Pauls—  
 Number of churches.....35

#### 19. WASHINGTON MISSION DISTRICT

Everett, Wash.—Zion—E. Horstmann  
 Farmer, Wash.—Immanuel—  
 \*H. Rosenbusch  
 Gresham, Ore.—Zion—H. Gebhardt  
 Parma, Idaho—Mission—  
 F. C. Rueggeberg  
 Payette, Idaho—Ev. Luth.—  
 F. C. Rueggeberg  
 Portland, Ore.—St. Pauls—J. Hergert  
 Portland, Ore.—Friedens—  
 Seattle, Wash.—St. Pauls—Theo. Hauck  
 Spokane, Wash.—First Ev.—F. A. Reller  
 Waterville, Wash.—Mission—  
 Number of churches.....10

#### CANADA MISSION DISTRICT

Brown P. O., Man.—Ev. Immanuel—  
 P. E. Winger  
 Morden, Man.—Ev. Zion—P. E. Winger  
 Winnipeg, Man.—First Ev. Luth.—  
 H. M. Awiszus  
 Winnipeg, Man.—St. Johns Ev.—  
 Gust Winger  
 Number of Churches.....4

#### MONTANA MISSION DISTRICT

Culbertson—Friedens—E. Stelzig  
 Near Culbertson—St. Pauls—  
 E. Stelzig  
 Froid—Ev. St. Johns—E. Stelzig  
 Fromberg, Mont.—Unorganized—  
 \*W. M. Schuster  
 Hardin—St. Pauls—\*A. C. Kroehler  
 Near Shepherd (Ev. Colony)—Ev. Im-  
 manuels—\*O. Prell  
 Sheridan, Wyo.—Ev. Luth. Zion—  
 Worden—Ev. Luth. St. Pauls—  
 \*A. C. Kroehler  
 Number of churches.....8

**MISSION STATIONS IN INDIA  
RAIPUR DISTRICT  
CENTRAL PROVINCES, INDIA**

**a) Bistrampur Station**

Pastor & Mrs. M. P. Davis, Bistrampur,  
C. P., India

**b) Raipur Station**

Pastor Jacob Gass, Olpingen, Baselland,  
Switzerland

Mrs. Jacob Gass, Olpingen, Baselland,  
Switzerland

Pastor F. A. Goetsch

Mrs. F. A. Goetsch

Miss Elise Kettler

Pastor Th. C. Seybold, Raipur, C. P.,  
India

Mrs. Helen Enslin-Suger

Miss Adele Wobus, Raipur, C. P., India

Miss Wilhemina Diefenthaler, Raipur,  
C. P., India

**c) Baitalpur Station**

Pastor J. C. Koenig, Baitalpur, B. N.  
Ry., via Bhatapara, C. P., India

Mrs. J. C. Koenig, Baitalpur, B. N. Ry.,  
via Bhatapara, C. P., India

Mr. H. I. Waggoner, Baitalpur, B. N.  
Ry., via Bhatapara, C. P., India

Mrs. H. I. Waggoner, Baitalpur, B. N.  
Ry., via Bhatapara, C. P., India

**d) Parsabhader Station**

Pastor A. Hagenstein, Baloda Bazar, C.  
P., Raipur District, India.

**e) Mahasamudra Station**

Pastor H. A. Feierabend, Mahasamudra,  
C. P., India

**f) Sakti Station**

Pastor Theophil Twente, Sakti, C. P.,  
India

Number of stations.....6

**On Leave of Absence**

Pastor K. W. Nottrott, 5603 Southwest  
Ave., St. Louis, Mo., U. S. A.

Mrs. K. W. Nottrott, 5603 Southwest  
Ave., St. Louis, Mo., U. S. A.

Pastor O. Nussmann, Mrs. O. Nussmann  
Total number of churches....1348

**LOCATION OF CHURCHES IN CITIES OF 10,000  
INHABITANTS OR OVER**

(Churches not named in this list were not reported to the editor).

The name of the city is given first, then name of church and address,  
and finally the name of the pastor.

**Alabama**

Birmingham—Friedens—21st & F Ave., South—A. S. Ebinger

**Arkansas**

Little Rock—St. Paul's—11th and Ringo Sts.—C. Fritsch

**California**

Los Angeles—Immanuel—337 E. Jefferson St.—O. Satzinger

" —St. Paul's—Washington & Trinity Sts.—J. Nuesch

" —Zion—111 N. Breed St.—Jon. Irion

Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—L. E. K. Hagen

Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert

Pomona—St. John's—8th & Louisa Sts.—J. E. Mangold

San Diego—Zion—532 21st St.—

San Francisco—St. John's—Larkin St., betw. Broadway & Vallejo—A. G. Hensel

" —St. Luke's—15th, near Church St.—Alfred Meyer

" —St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier

Sacramento—Oak Park Sta.—1st Ev.—24th St. & Marshall Way—J. Lebart



**Colorado**

Denver—Salem—14th & Glenarm—G. A. Schmidt  
 " —Friedens—45th and Lincoln—H. A. Schmidt  
 " —St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann  
 Fort Collins—Immanuel—Remington & Olive Sts.—E. Hergert  
 Greeley—St. Johns—4th Ave. & 11th St.—Chr. Buckish  
 Loveland—Bethlehem—E. 2nd and Taylor—J. C. Kramer

**District of Columbia**

Washington—\*Concordia—20th & G Sts., N. W.—C. W. Locher

**Florida**

Jacksonville—Zions—8th & Walnut—E. G. H. Schulz  
 Miami—Friedens—Palm & Flagler—O. Nussmann  
 Tampa—.....—

**Georgia**

Atlanta—St. John's—S. Forsyth & Garnett Sts.—W. Hauff

**Idaho**

Boise—St. Paul's—817 Franklin St.—F. H. Freund

**Illinois**

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier  
 Aurora—St. John's—5th St. & North Ave.—C. F. Baumann  
 Belleville—Christ—26 N. West St.—C. R. Hempel  
 " —St. Pauls—123 W. B. St.—O. F. Pessel  
 Belvidere—St. John's—Cor. Main & E. Madison—D. Jensen  
 Bloomington—Friedens—Front & Lee Sts.—H. H. Bierbaum  
 Blue Islands—Friedens—Gregory & New—J. C. Voeks  
 Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller  
 Chicago—St. Andrew's—28th St. & Karlov Ave.—H. H. Moeller  
 " —Bethany—Irving Park Blvd. & Paulina St.—H. H. Dinkmeeyr  
 " —Bethel—114th & State Sts.—J. Goebel  
 " —Bethlehem—Magnolia Ave. & Diversey Parkway—  
 " —Christ—Francisco & Lexington Sts.—E. Rathmann  
 " —Eden—Gunnison & Leclair Ave.—G. A. Niedergesaess  
 " —Epiphany—Bradley Place & N. Robey St.—C. F. Weisse  
 " —First English Evangelical—3070 Palmer Square—L. Goebel  
 " —Friedens—N. 52nd & Justine Sts.—H. J. Brodt  
 " —Chapel—62nd & Lincoln Sts.—H. J. Brodt  
 " —Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne  
 " —Calvary—Central Ave. & Rice St.—R. B. Fiedler  
 " —Immanuel—E. 70th St. & Michigan Ave.—J. Bollens  
 " —Oak Park—Evangelical—Z. Egartner  
 " —St. John's—Moffat St. & Campbell Ave.—B. H. Leesmann  
 " —St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer  
 " —St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf  
 " —St. Mark's—W. 35th St. & Lowe Ave.—W. Gaertner  
 " —St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke  
 " —Nazareth—Altgeld St. & Talman Ave.—A. Glade  
 " —Nicolai—St. Louis Ave. & Noble St.—G. Pahl  
 " —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister  
 " —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn  
 " —St. Peter's—Cortez & Oakley Aves—G. J. Lambrecht, H. E. Lambrecht,  
 Assistant pastor

Chicago—St. Peter's (South Chicago)—Ave. L & E. 103rd St.—W. Breitenbach

" —Phlippus—W. 36th St. & S. Seeley Ave.—A. Fleer

" —St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott

" —Salem—223 W. 25th St.—Jos. A. George

" —Salem Mission—6818 S. Emerald Ave.—Jos. A. George

" —Tabor—Leamington & Belle Plaine—F. W. Schroeder

" —Timothy—Belmont Park—T. Falk

" —Trinity—22nd Place & Robey St.—Julius Kircher

" —Zion—Ashland Ave. & Hastings St.—C. A. Koenig

" —Zion—W. 80th & Normal Sts.—Alf. Menzel

" —Zion—Throop & 100th Sts.—M. Lienk

Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—Fr. Grosse

Collinsville—St. John's—Co. Clay & Seminary Sts.—H. J. Bredehoeft

Danville—St. Johns—E. Main & Buchanan Sts.—Bruno Howe

Du Quoin—St. John's—20 S. Hickory—W. B. Weltge

East St. Louis—Immanuel—14th St., betw. State St. & Illinois Blvd.—E. R. Jaeger

Elgin—St. Paul's—Center & Division Sts.—H. Jacoby

Evanston—St. Johns—Wesley & Crain—T. Munzert

Freeport—St. John's—104 Union St.—C. Hoffmann

Galena—St. John's—

Granite City—St. Peters—21st & C Sts.—Rob. Kofer

Highland Park—St. Johns—Greenbay Rd. and Homewood Ave.—F. Holke

Kankakee—St. John's—195 N. Entrance Ave.—H. Meier

Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer

La Salle—Ger. Prot.—841 Fourth St.—F. C. Krueger

Lincoln—St. John's—Union & 5th Ave.—G. S. Gerhold

Marion—926 W. Cherry St.—F. W. Budy

Mattoon—Zion—216 N. 21st St.—C. F. Kniker

Moline—\*St. Paul's—\*E. A. Irion

Murphysboro—St. Peters—15th & Spruce—R. F. Hopmann

Pana—St. John's—Third & Kitchell—A. W. Fruechte

Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A. Zimmermann

Quincy—Ev. Salems—9th & State—H. J. Leemhuis

" —Ev. Luth.—St. Peter's—9th & York Sts.—A. Warskow

" —St. Paul's—329 Monroe St.—J. C. Rieger

Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolf

### Indiana

Elkhart—St. Johns—Harrison & 3d—E. H. Spathelf

Evansville—Bethel (English)—Cor. Jefferson Ave. & Garvin St.—E. Kockritz

" —\*St. Johns—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel

" —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Pister

" —St. Matthews—Avondale—Walter A. Scheer

" —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas

" —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider

Hammond—Immanuels—248 Sibley—C. Schaeffer

Indianapolis—Friedens—Parkway Ave. & Alabama St.—L. Kleemann

" —St. John's—Sanders & Leonard Sts.—W. E. Uhrland

" —St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne

" —Zion—North & New Jersey Sts.—J. C. Peters and F. R. Daries

Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein

La Porte—St. Pauls—Cor. Lincoln Way & Perry St.—

Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion

New Albany—German Ev.—Spring St., betw. Bank & First Sts.—F. A. Meusch

South Bend—St. Peter's—415 W. Lasalle—Hugo Weichelt



South Bend—Zion—S. St. Peter & E. Wayne Sts.—W. Goffney  
 Terre Haute—St. Paul—J. C. Hansen  
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

### Iowa

Burlington—First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher  
 " —St. Luke's—Cor. 14th & South Sts.—W. Marten  
 " —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann  
 Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner  
 Council Bluffs—St. John's—Union & Pierce Sts.—A. Graber  
 Ft. Madison—St. John's—4th & Walnut Sts.—F. E. J. Schenk  
 Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping  
 Marshalltown—Friedens—S. 4th & Linn—M. J. Dammann  
 Muscatine—Ev Prot.—Sycamore, bet. 3d & 4th—K. Michels

### Kansas

Atchison—Zion—Ninth & Santa Fe—  
 Kansas City—Zion—645 Orville—A. A. Kitterer  
 Lawrence—St. Paul's—831 Illinois St.—T. Tillmanns  
 Leavenworth—Salem Evangelical—Second at Fifth—Ajb. J. Koch  
 Topeka—St. Paul's—3d & Hancock Sts.—T. Tillmanns  
 Wichita—Friedens—Corner First & Madison—E. W. Berlekamp

### Kentucky

Covington—St. Mark's—Park & 38th—F. C. Scholl  
 Henderson—Zion—First & Ingram—F. W. Pfitzer  
 Louisville—Bethlehem—6th, near Hill St.—J. Klingeberger  
 " —Clifton—Payne Rastetter Aves.—H. Kettelhut  
 " —Christ—Barrett & Breckenridge Sts.—W. Krueger  
 Louisville—Evangelical—41st & Hermann Sts.—W. J. Bartels  
 " —Immanuel—Transit & Bardstown Road—E. C. Sinning  
 " —St. James—Bennet St. & Woodruff Ave.—H. Kettelhut  
 " —St. John's—Clay & Market Sts.—S. A. John  
 " —St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling  
 " —St. Matthew's—611 E. St. Catherine—L. Hohmann  
 " —St. Paul's—East Broadway, near Brook St.—W. F. Mehl  
 " —St. Peter's—W. Jefferson, near 13th St.—F. Hausmann  
 " —Parkland—26th St. & Grand Ave.—R. C. Kuebler  
 Newport—St. Paul's—24 East 8th St.—P. Wiggemann  
 Owensboro—Zion—D. Blasberg  
 Paducah—Unity—5th bet. Clark & Adams—H. C. Toelle

### Louisiana

New Orleans—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker  
 " —German Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius  
 " —St. John's—Belfast & Joliet Sts.—J. F. Bosold  
 " —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt  
 " —St. Paul's—Elenora & Patton Sts.—F. E. McQueen  
 " —Salem—Camp & Milan Sts.—P. M. Schroeder

### Maryland

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper  
 Baltimore—Christ—Beason & Decatur Sts.—\*Chas. F. Brandt  
 " —\*First St. John's—Biddle St., near Pennsylvania Ave.—E. J. F. Dettbarn  
 " —\*Friedens—Chester St. near Orleans St.—F. A. Giese  
 " —Homestead St. Matthew's—Gorsuch, near Kennedy Ave.—P. L. Schlundt  
 " —Morrell Park—10th & James Sts.—  
 " —\*St. John's—Lombard & Catherine Sts.—E. G. Kuenzler  
 " —St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme  
 " —St. Matthew's—Fayette St. & Central Ave.—D. Bruening  
 " —\*United—East Ave. & Dillon St.—W. Batz  
 " —Immigrant Home—Beason, near Decatur St.—  
 Frostburg—Zion—E. Main St. bet. Bowery & Grant Strs.—T. Beckmeyer

### Michigan

Adrian—Immanuels—McVicar & E. Church—G. Schoettle  
 Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann  
 Chelsea—St. Paul's—Summit, bet. Main & East—G. W. Krause

## Minnesota

Missouri

Boonville—Evang.—704 Spring St.—R. M. Hinze  
Cape Girardeau—Cor. Ellis & Merriwether Sts.—P. Lehmann  
Independence—St. Luke's—Main & Farmer Sts.—P. Moritz  
Jefferson City—Central—721 Washington St.—P. Stoerker  
Kansas City—St. Peter's—1323 Oak St.—J. Sauer  
Sedalia—Evangelical Immanuel—Vermont & 4th St.—J. F. W. Helmkamp  
Springfield—St. John's—W. Scott & N. Main Sts.—F. Klemme  
St. Charles—St. Johns—5th and Jackson.—H. Thomas  
St. Joseph—Ev. St. John—Ohic & Prior Ave.—  
" —Evangelical Zion—9th & Jule Sts.—F. C. Klick  
" —Ev. Luth. Zion—15th & Lafayette—G. H. Krueger  
St. Louis—Bethany—Rosalie & Red Bud Ave.—Fred. H. Krafft  
" —Bethesda—Hoffmeister & Dammert Aves.—H. Schirneker  
" —Bethel (English)—Garrison & Greer Aves.—J. P. Meyer  
" —Bethlehem—5601 South West Ave.—K. W. Nottrott  
" —Caroline Mission—1821 Hickory St.—G. Suenkel  
" —Christ—Bellvue & Bruno Aves.—J. Varwig  
" —Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen  
" —Ebenezer—2921 McNair Ave.—  
" —Eden—Immanuel—Euclid & Maple Aves.—K. Schneider  
" —Emmaus—Chouteau & Tower Grove Aves.—K. Pieger  
" —Evangelical (Carondelet)—Michigan & Köln Aves.—Ed. Bleibtreu  
" —Friedens—19th St. & Newhouse Ave.—  
" —Holy Ghost—Grand Ave. & Page Blvd.—Theo. F. Braun  
" —Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.  
" —Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth  
" —St. Andrew's—California Ave. & Juniata St.—  
" —St. James—College & Blair Aves.—Th. Braun  
" —St. John's—14th & Madison Sts.—T. Haefele  
" —St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—  
H. Waise



St. Louis—St. Mark's—Russell & McNair Aves.—E. H. Eiltz  
 " —St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees  
 " —St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles Ave. & Potomac  
     St.—J. Irion; Otto Press, Assistant Pastor  
 " —St. Peter's—Chouteau Place, St. Louis & Warne Aves.—Wm. Hackmann  
 " —St. Stephen's—Gimblin & Halls Ferry Road—O. Kienker  
 " —Redeemer—6452 S. Kingshighway—H. Friz  
 " —Salem—Marcus & Margaretta Aves.—P. Langhorst  
 " —Salvator—Plover & Thekla Aves., Walnut Park—\*C. Fritsch  
 " —Zion—25th & Benton Sts.—M. L. Kramer  
 Webster Groves—Ev.—204 E. Lockwood—A. C. Ernst

### Nebraska

Lincoln—St. John's—10th & New Hampshire Sts.—D. Maul  
 " —St. Paul's—13th & F Sts.—Ad. Matzner  
 Nebraska City—Bethel—Cor. 2nd Corso & 12th St.—T. Berlekamp  
 Omaha—St. John's—24th & Vinton Sts.—W. Schaefer

### New York

Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller  
 Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—H. Retter  
 Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas—  
     \* T. C. Braun, Asst. Pastor  
 Buffalo—St. Andrew's—Genesee & Domedion—E. W. Menzel  
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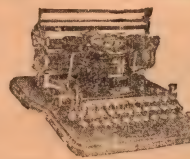
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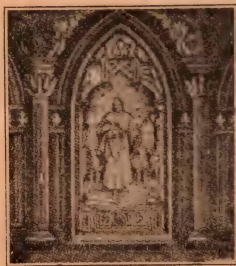
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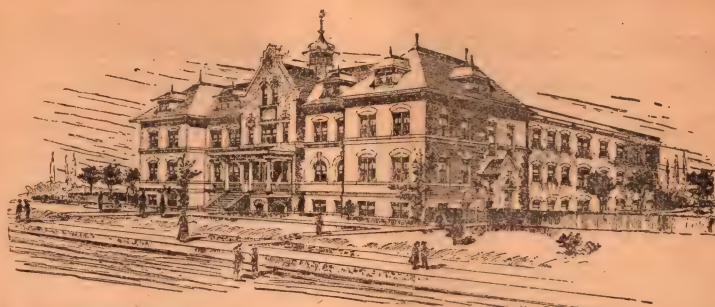
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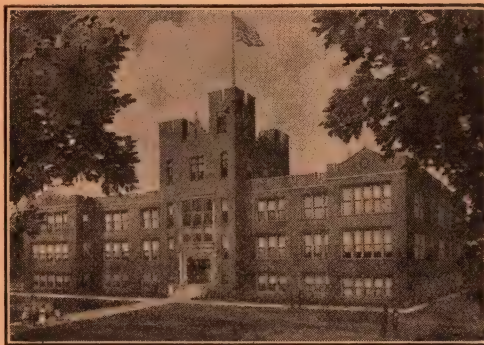
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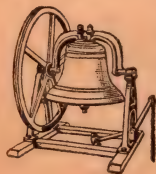
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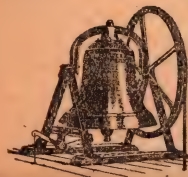
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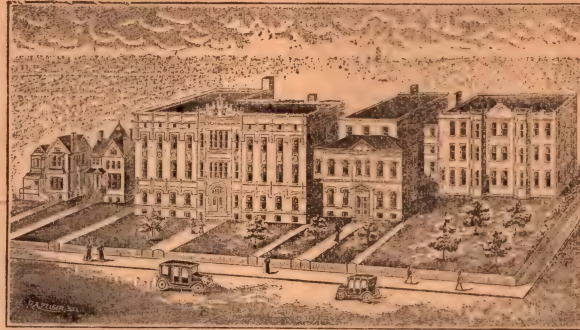


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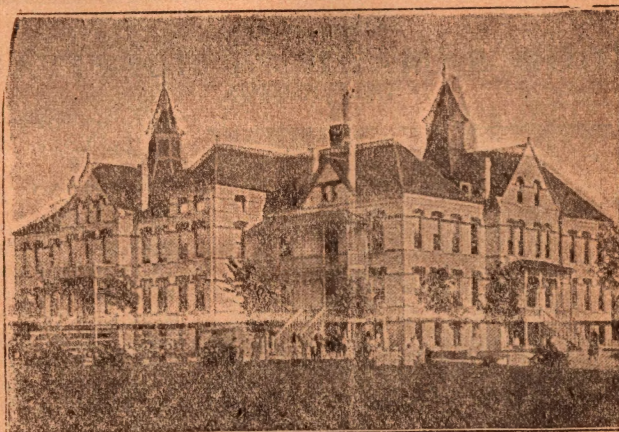
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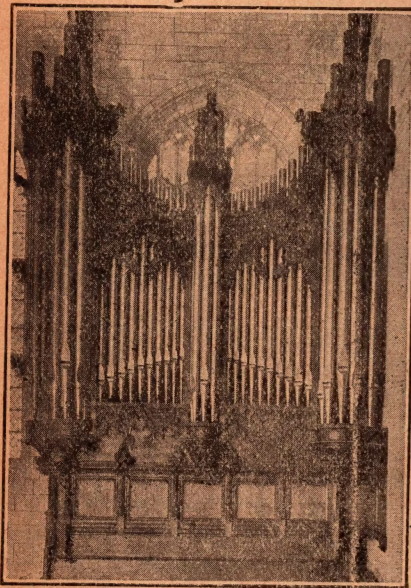
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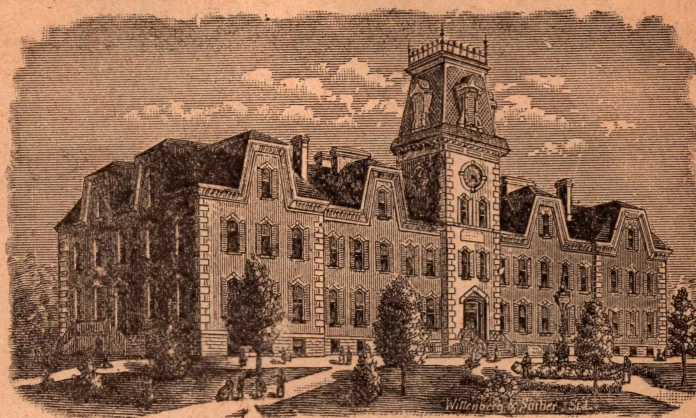
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assembling together,  
as the custom of some is,  
but exhorting one another.

Heb. 10, 25.